Lukewarmneſs and Coldneſs in Religion, or a *Form* of Godlineſs without the *Power* of it influencing our *Minds*, and governing our *Lives*, generally *ſprings* either from a total *Neglect*, or frequent *Omiſſion* of daily *ſecret Prayer*, which our Lord expreſly enjoins all his Diſciples, *Matt.* vi. 6. Or from a *cold*, *heartleſs*, *cuſtomary Performance* of this moſt important and neceſſary *Duty*, without *due Attention*, and without an *earneſt Deſire* to obtain what we pray for.

Humble, frequent, and earneſt *Prayer*, or True *Devotion*, is as *neceſſary a Means* to preſerve the *Union* between the Soul and God, in which conſiſts our *ſpiritual Life*; as Meat and Drink is to preſerve the *Union* between our Souls and Bodies, in which our *natural Life* conſiſts.

Whoever makes *Conſcience* of *praying frequently* and *heartily*, and *continues* ſo to do; tho' he cannot at preſent be ſaid to be a *good Man*, yet it is *impoſſible* for him long to *continue bad*. He will certainly, at laſt, by the *Aſſiſtance* of that *good Spirit*, which our Lord hath promiſed to thoſe who thus ask him, *get the Victory* over his *Luſts* and evil *Habits*: So that *Prayer* is both the *Means*, without which *Vertue* cannot be attained, and ~~the~~ *Means* that *never fails* of attaining it, and the *Security* of it when it is attained.

Archbiſhop *Sharp*.

prayer will make a
man leave off sinning. or
sinning will tempt him to leave off
praying. —

A

COLLECTION

OF

Forms of PRAYER,

FOR THE

Daily Use of Families,

OR OF

Particular Persons;

As also for the LORD'S-DAY;

And relating to the *Lord's-Supper.*

With a short Discourse of *Prayer.*

And a plain Account of the Sacrament of the *Lord's-Supper.*

Shewing the *Advantage* and *Necessity* of the *frequent Use of both these,* in order to the *Christian Life.*

By JOHN MAPLETOFT, D. D.
Vicar of St. *Lawrence Jewry.*

The Fifth Edition Corrected.

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BY *the Aſcent, the going up of our Mind, or the Liſting up our Soul in Prayer, we draw nigh to, and converſe with* GOD: *He who hath no Communion with* GOD *by Prayer, is wholly eſtranged and ſeparated from* GOD: *And he who thus cuts himſelf off from* GOD, *muſt of Neceſſity fall in, and take Part with* GOD's *Enemy, the Devil.* Greg. Nyſs.

Let no Man, who profeſſeth himſelf a Chriſtian, keep ſo Heatheniſh a Family, as not to ſee that GOD *be daily worſhipped in it.* Author of the Whole Duty of Man.

None but flat Atheiſts, or groſs Hypocrites, can ever diſpenſe with themſelves in the common and habitual Neglect of ſecret Worſhip. Enter into thy Cloſet, and there pray to thy Father; is our Lord's expreſs Command, Matt. vi. 6.

The Jews, *the* Samaritans, *and the* Mahometans, *are better Men than many who are called Chriſtians, in that they do never go out of their Doors, before they have prayed to* GOD.

BIBLIOTHECA · BODLEIANA

A SHORT DISCOURSE OF PRAYER.

PRAYER, or the devout Addreſs and lifting up of the Soul to GOD in the humbleſt adoration of his Greatneſs and Glory, of his Wiſdom, and Power, and Goodneſs, and in Supplications and Thankſgivings, is both a very conſiderable Part or *Duty* of our holy Religion, and alſo a very neceſſary inſtrument or *means* of promoting the *chriſtian Life*.

Prayer is that *homage* which we *owe* to our Creator, for having made us in his *own Image*; that is, capable of

knowing and *loving*, and conſequently of *ſerving* and *obeying* Him; and of *receiving* from him the *communications* of his favour and goodneſs in this Life; and of being *made* moſt *happy* in his Preſence and Kingdom to all Eternity.

Prayer is alſo the only, and withal a moſt certain *way* to be *preſerved* from, or *delivered* out of, or *ſupported* under all thoſe *Evils* which can happen to us; and likewiſe to *obtain* whatever is truly and abſolutely *beſt* for us, both in relation to this World, and to that which is to come.

For *the effectual fervent Prayer of a righteous Man*, and of him who heartily endeavours to be ſuch, *brings* down from Heaven the greateſt *Bleſſings* which GOD can *beſtow* on his deareſt Children, even all the *Graces* of the holy Spirit: It *engages* on our behalf that marvellous *Almighty Love*, whereby we are made, not the *Friends* only, but the *Sons* of GOD, and the Adoption of his Grace in CHRIST JESUS.

And that *good Spirit* of GOD, which is promiſed to all thoſe, (and to thoſe only,) who ask and pray for it, with that earneſtneſs and frequency and perſeverance they ought, will both *make*

make us to be, and will alſo *aſſure* us that we are the children of GOD. For this Spirit of Holineſs will *renew* our natures, *reform* our lives, and *enable* us to *love* the Lord our GOD above all things; and to *ſerve* him with joyfulneſs and with gladneſs of heart, and to *do all his Will*, and to *keep* all his Commandments with *delight* and pleaſure.

Now this frequent *intercourſe* with Heaven, by the aſcent or going up of our minds to GOD in fervent *Prayer*, in devout addreſſes to him, and in ſerious and awful thoughts of him, is highly recommended to us both by *Scripture* and *Reaſon*, as the moſt proper and effectual *means* of our *growing* in Grace, and of our obtaining all *ſpiritual advantages*.

For ſuch intimate and more immediate *converſe* with the *fountain* of all wiſdom, goodneſs and truth, and a frequent and due *application* of our ſelves to him, will not only *enlighten* our *underſtandings* with all ſaving *Knowledge*; but will alſo *attract* and unalterably *fix* our *wills* upon the *true object* of rational choice, the *Supreme Good*: It will *untack* our Souls from this clod of Earth, to which they are ſo apt to

grow, and wherein they *loſe* themſelves: It will *raiſe* our thoughts, and *deſires*, and aims, above the ſmoak and duſt, the petty *cares*, and the worthleſs trifling *concerns* of this lower World.

And as this our *converſe* with GOD, and with ſpiritual and heavenly things, will *ſublime* our affections; ſo will it alſo *enlarge* and improve our nobler faculties: It will *refine* and *ſpiritualize* our natures, and will thus *fit* us more and more for that nearer *approach* to Almighty GOD, and for thoſe more plentiful *communications* from the great *Original* of our being, and *Center of our immortal Spirits*, which are to make our *Happineſs*, and to be *our Crown and our Glory in the next Life.*

To all which we may add, that a conſtant and frequent *recourſe* to GOD by *Prayer*, and by *holy Meditation*, is the moſt effectual *Remedy* againſt all *Sins*, Imperfections, Infirmities, and *Temptations* whatever.

No man therefore who doth not duly *value*, and frequently *give himſelf* to Secret as well as to Publick Prayer, can *lead* or perſiſt in an holy and *ſpiritual Life*. And, on the other Side, no man who prays ſo *frequently* and earneſtly as he

he is concern'd to do, is in any danger of *loſing* the hope of his *heavenly calling*. For, all apoſtacy or *falling away* from GOD, *begins* at the *omiſſion* or neglect of Prayer; or (which is of the ſame dangerous *conſequence*) at a cold, *formal*, bare outward *Performance* of this Duty, without due *attention* and inward *Devotion* of our Souls; and without that *ardent deſire* of the things prayed for, which is the *life* and *ſpirit* of all true effectual Prayer.

Frequent and fervent *Prayer* then, we ſee, is one of the moſt *important* and indiſpenſable *Duties* of the chriſtian Religion: It is the expreſs *condition*, on which our Lord hath *promiſed* that our heavenly Father will *give* the holy Spirit to us, and conſequently all the good things and *Bleſſings* of the *Goſpel*: It qualifies us alſo, in an eſpecial manner, for the *favour* of GOD, as it is an evident *Profeſſion* of our entire *dependence* upon him, of our *truſt* in him for all that we can ſtand in need of; and of our inceſſant *deſire* to *pleaſe* him, and to be *as like to him* as we are able in this State.

And whenever we draw nigh to GOD, with that due *attention* and

application of our *Minds*; with that profound *reverence* and proſtration of our Souls; with thoſe *earneſt deſires* to ſerve and *worſhip* him aright, and to *obtain* what we ask; with that *faith*, and *hope*, and *love*, and *joy*, which are all of them the moſt confeſſed *fruits* of the *holy Spirit*, we do then moſt *truly* and effectually *pray by the Spirit*.

For 'tis the *holy Spirit* of GOD which to, and in, all theſe great and good purpoſes and duties, *helps* our infirmities, and *makes interceſſion* for, and in us, *Rom.* viii. 26.

And this Spirit of *wiſdom*, and of a ſound mind, which *excites*, and promotes, and *maintains* thoſe holy flames and *devout affections*, and earneſt *deſires*, (which are the moſt *eſſential part* and life of Prayer,) doth thereby *raiſe* and knit, or *unite* our Hearts and Souls, (as far as it is poſſible in this mortal ſtate,) to that eternal, *infinite*, incomprehenſible *Spirit*, that GOD, who being the true object of our *adoration*, and the fountain of all *good*, is thus worſhipped by us *in Spirit and in Truth*. 'Tis this Spirit of *adoption* which *dwells* in us, *Rom.* viii. 15, 16. whereby we cry, *Abba, Father*; and which thus *beareth witneſs*

witneſs with our Spirit, that we are the *children* of GOD.

And now ſince *praying by the Spirit* is, as hath been ſhewn above, praying with all poſſible *Devotion*, with the higheſt elevation or *lifting up* of the *mind* and *heart* towards that GOD who made it for himſelf, 'tis evident, that he who *prays thus devoutly*, by or in a well conſidered *ſet-form*, with which he is acquainted, has his *Soul* much more *free*, and better *fitted* for the due *Employment* of his wiſe and holy *thoughts*, and of his raiſed and his warm *affections*, than he whoſe *head* is at the ſame time *taken up* with the care of *finding* ſuitable *words* and expreſſions, fit to be *offered up* to a pure and *holy GOD*.

They who pretend to any other kind or degrees of *inſpiration* in thoſe *extempore* effuſions, or *Prayers*, which they uſe in their Congregations, (and which ſome, perhaps ſincere, but leſs conſidering, and leſs *judicious* Chriſtians, are ſo fond of,) muſt prove that they are then *extraordinarily inſpired* by ſome *evident* undeniable *Miracle*, before they will be *credited* by ſuch as have well *conſidered*, and do beſt *underſtand* the chriſtian Religion.

It may poſſibly ſerve to ſet ſome *well-meaning* People right in this matter, to *reflect* upon an ingenuous *confeſſion* made by *one*, who had been much *admired* and followed for his *Talent in praying extempore*. — This Perſon hearing a Prayer read to him, which had been ſome good time afore taken exactly from his own Mouth in ſhort hand, and being asked his judgment of it, found ſo many abſurd and indecent expreſſions, and ſuch want of ſenſe, or ſomething worſe than that, in many of them, that when he was told, *he was the Man*, who had uſed it, he *begged* GOD's pardon for his former bold *preſumption* and folly; and *reſolved* never more to *offend* in this kind; but to *pen firſt* all the Prayers he ſhould uſe hereafter in publick. And another more prudent Perſon, of one of the ſects of Diſſenters, owned to his friend, that though he uſed ſuch variety of Prayers, as that they all paſſed for *extempore* with his hearers, yet he never uſed any but ſuch *forms* as he had carefully conſidered and penned beforehand.

Now from all the foregoing *conſiderations*, touching the great *advantages* and *neceſſity* of frequent and fervent Pray-

Prayer, it evidently follows, That all thoſe *brutal* either perſons or families, who *neglect* to call *daily* upon GOD, and who do not thus draw nigh to him, do in effect *renounce* all dependence upon GOD: They *renounce* all that duty which they owe to Him, and all expectation of any good from Him. They ſay unto GOD, in the language of their lives, *Depart from us, for we deſire not the Knowledge of thy Ways:* and, *What is the Almighty, that we ſhould ſerve him? And what Profit ſhould we have, if we pray unto him?*

And thus all thoſe wretched *outſides* and bare *figures* of men, (that is, of rational creatures,) who are ſunk ſo deep into the *brutiſh* nature, as *not to have GOD in all their thoughts*; or who, by a more ſtupid *folly*, (if that be poſſible,) when *they profeſs to know GOD*, and *own* him as their Creator, yet deny to pay that *homage* they owe to him, do as truly *live without GOD in the World*, as thoſe ſcandalous open Sinners, who wallow in the *mire* of all filthineſs and impurity, or who lead the moſt ſenſual and *profligate* lives.

They therefore who have any, tho' but the *leaſt*, *trace* of that *image* of GOD,

GOD, in which man was at firſt *created*, remaining in their Souls, and who *underſtand* any thing of that *Religion* which chiefly *diſtinguiſheth* man from the beaſts that periſh, will *never paſs* any one day of their lives, without making *devout* and ſolemn *application* to the *Father* of their Spirits, the GOD of all *Grace*, and the only *giver* of all good things.

And the more *holy* and heavenly-minded any Perſons are, and the more they deſire to be ſo ſtill, the more diligent and *careful* will they be, wiſely to manage all *opportunities* of worſhiping GOD, and of improving their *intereſt* in him, and of ſolliciting his *favour* and grace, both in their *Cloſets*, and with their *Families:* And eſpecially of doing him *honour* in the publick *Aſſemblies* Morning and Evening, where they have *opportunity*, and have no *ſufficient*, that is, no ſuch *reaſon* for their abſence, as they can think God will *approve* of.

Thoſe unbelieving *Jews*, who worſhip GOD twice or thrice every Day in many of their Synagogues; and thoſe *Mahometans*, who pray in their Moſques five times in every twenty four hours, may well be *ſcandalized* now, and

and will hereafter riſe up in *judgment* againſt thoſe many thouſands of *Chriſtians* in theſe Cities, who, out of a *careleſs Spirit*, and a cold *indifference* to the *honour* of GOD, and to their own both *duty* and *intereſt*, (and therefore to the juſt *ſhame* and confuſion of their faces) do ſlight and neglect the *daily publick worſhip* among us, where they have opportunity; and might, by prudent management, find leiſure for the beſt employment of ſo much of that time, GOD affords them for that purpoſe.

For all Chriſtians ought ſeriouſly to conſider, both the *dignity* and the *obligation* of their holy Profeſſion: That they are the *called of JESUS CHRIST*; *Beloved of GOD*; *Called to be Saints*, Rom. i. 6, 7. that GOD hath made or deſigned them to be a *choſen Generation, a royal Prieſthood, an holy Nation, a peculiar* (or purchaſed) *People, that they may ſhew forth the Praiſes of him who hath called them out of darkneſs into his marvellous light.*

And thoſe modern *Jews*, whoſe Blindneſs and Obſtinacy we juſtly pity, call him an *ill Neighbour*, who omits their *daily publick worſhip*, wherever they

they have a *Synagogue:* And alſo (which I cannot but mention here, though to our Shame) they take good care to provide for all their own poor. And certainly then he is neither a *wiſe man*, nor a good *Chriſtian*, who thinks that he can lay out any part of his *time* better than in immediate *attendance* upon his Creator, and in doing him *honour* in his Houſe of Prayer; or can lay out any part of his *money* better, than in relieving the wants of the *brethren* of his Redeemer, to whom he muſt ſhortly give an *account* of his *ſtewardſhip*; that is, how he hath managed all that *time*, and all that *eſtate*, which GOD gave him for thoſe great and worthy purpoſes.

The leaſt that can be ſaid in this matter is, that *he* who, without ſome *good reaſon*, conſtantly or frequently *omits* (and ſo ſlights to) the *daily publick Worſhip*, neither *loves* his GOD, nor his Neighbour, nor his own Soul, to that *degree* he ought.

Nor can he be preſumed to have any great *deſire*, or to be in any meaſure *fit* to enjoy GOD in Heaven to eternal ages, who, when his *Calling*, if wiſely ordered, may allow him ſuch leiſure,

leiſure, can be uſually hindred by any vain *amuſement* or *buſineſs*, (not at that time *neceſſary* to be done,) from employing ſome part of each day in attendance upon, and *doing open honour* to his Creator, Redeemer, and Sanctifier, in thoſe *aſſemblies* and performances which make the beſt *repreſentations* of the heavenly ſtate or life, which we are now capable of.

Let us all therefore be *wiſe* now on this ſide Heaven, into which no *wicked and ſlothful ſervant*, no *unfaithful ſteward ſhall enter*, Mat. xxv. 26, 30. that we may be for ever *happy* in the preſence and joy of our Lord.

Theſe *forms* of Prayer, here preſented to the devout Chriſtian, to be uſed in his *Cloſet*, or with his *Family*, were, (almoſt all of them,) as to the *ſubſtance*, compoſed by Perſons eminent for their great *piety*, *judgment*, and *learning*; and ſome of them too, of the higheſt Orders in our Church; *viz.* Archbiſhop *Tillotſon*, Biſhop *Ken*, Biſhop *Patrick*, Doctor *Hammond*, Doctor *Whichcot*, and Mr. Archdeacon *Jeffery*, &c. From the laſt of which, ſome part of the *plain Account*, and ſeveral of the Prayers relating to the *Lord's-Supper*, are borrowed. Some

Some of theſe Prayers were *publiſhed* by their reſpective *Authors* in their *life-time*; and others, by their *friends* after their *deceaſe*. But none of theſe *forms* being in all points the *ſame* with thoſe which are *printed*; and ſome of them being *collected* out of two, or ſometimes out of more Prayers of the ſame Author, it is not reaſonable to make the firſt *Author reſponſible* for what the *Collector*'s different *diſpoſition* or *expreſſion*, or other like ſmall *alteration*, (if it ſhould ſo happen) may be thought to have done to the *prejudice* of the firſt compoſures.

The Collector of theſe Forms of Prayer hopes, that the proſpect he had, that what was thus borrowed from theſe *great* and *good* men, might, by coming into *more hands*, fall in with the *deſign* of that *Treatiſe* to which they were at firſt *ſubjoined*; viz. *The Principles and Duties of the Chriſtian Religion conſider'd and explain'd*, &c. and ſo tend to *retrieve* and promote the *chriſtian life*, or *true* and ſincere piety and *holineſs*, will more than *excuſe* the freedom therein by him taken.

One

One and the ſame of thoſe *ſeven Prayers*, which are ſo numbred, may be uſed both Morning and Evening the ſame day: Or they may be all uſed in courſe as they ſtand throughout the week, beginning with the firſt on *Sunday* Morning, and again on *Wedneſday* at Night, and adding the concluding Prayer, which is at the end of the firſt, to each of them, whether in the Morning or Evening; varied only according to the *time* of the day in which it is uſed; for which purpoſe a ſpace is left.

If any of theſe Prayers ſeem *too long*, ſuch *paragraphs* or diviſions may be *omitted*, as any perſons, for any *good reaſon*, think beſt to omit; By which means, a *few minutes* may be ſaved in Twenty Four Hours to thoſe who think they can *ſpend* them better. Well-diſpoſed minds will ſcarce think *Ten* or *Twelve* Minutes too much to be employed *at once* in an affair of ſo great *conſequence*, as is the immediate *ſervice* of their GOD, and the neceſſary *care* of their own immortal Souls, either with their Families, or in their Cloſets.

The Reader will, I hope, do himſelf the right to peruſe all theſe *forms*

at

at his leiſure, with ſome *attention* and thought; and then, if he be not provided with *others* more to his mind, he may uſe either *all of them* as above directed; or *ſuch* and *ſo many* of them, and *at ſuch times*, both in his Family and by himſelf in his Cloſet, as he judges may beſt *comply* with the *deſign* and ends of Prayer.

Now theſe ends, we know, are the *worſhipping* and *glorifying* GOD; The *knitting* our hearts to him by Faith, and Hope, and Love, by a profeſſed dependence upon him, and an entire ſubjection to him; The *procuring* to us his grace and favour, his protection, guidance and aſſiſtance; And in general, the *ſecuring* and promoting the *intereſt* of our own Souls; and of thoſe too, (as far as in us lies,) who are any way *under our charge*; and may be thus *engaged* with, and influenced by us for their *good*.

The hundred and third, and the hundred and forty fifth Pſalms, being *David*'s Pſalms of Praiſe, are very proper to be devoutly *read* in thoſe Families, or repeated by thoſe perſons in their retirement, who have *wiſdom* enough to *find* the *leiſure*, and to *ſpend* that

that time ſo *well*, both Morning and Evening; together with a Chapter, in the New Teſtament chiefly.

To which the *Te Deum laudamus*, and the *Benedictus*, thoſe two admirable *Chriſtian Hymns*, may be added by thoſe who have not the Advantage of aſſiſting at the *publick* Morning Prayers in the Church.

And it might be of great *uſe*, if all *Children* and *Servants* were *required*, or accuſtomed, every Morning and Evening, to *repeat* very ſeriouſly and *deliberately* to their Parents or Maſters, (or at leaſt by themſelves,) their *duty towards GOD*, and their *duty towards their Neighbour*, as they are excellently ſummed up in our Church-Catechiſm.

And all perſons will do well to accuſtom themſelves before they go to Sleep, to conſider, and to beg Pardon for any failure in the duties there mentioned, or any Sin they find themſelves to have been guilty of that day.

They who cannot read, ſhould be taught to *get by heart*, and uſe the *ſecond and third Collects*, as they are called in the Book of Common-Prayer, in the *Morning*; and the *ſecond and third* in the *Evening* Service: Or ſome other

other *ſhort Prayer*, as their private devotion, as ſoon as *they riſe*, and before they *go to bed*; or in, and with their *Families*, where none can read.

If any perſon, *who hath his treaſure in Heaven*, and *undervalues* all things here below, at the rate they deſerve, in compariſon with his *intereſt there*, ſhall reſolve to take the advantage of *having his heart there alſo*, ſome part of *every hour* he lives, (for ſo much ſleep is ſo much death for the time it laſts) he may accuſtom himſelf to *ſuſpend* the buſineſs he is about, or to *retire* from the company he is in, for a *minute* in each waking hour, and then devoutly and reverently *lift up his Soul* to GOD, in ſome one of thoſe Collects of our Church, which are added hereto, for that purpoſe. Or *three* of theſe Collects may be uſed together at each of thoſe ancient *hours* of Prayer, *viz.* at or about 6, 9, 12 at Noon; and at or about 3, 6, 9 at Night; or in any of the ſpaces between thoſe hours.

The practice of this *frequent aſcent* of the mind to GOD in ſuch *ſhort Prayers* and Ejaculations, hath been recommended by *pious and judicious men*

men in all ages. And it may have a very great and *good influence* upon the lives of many *Chriſtians*, particularly in making them *more careful* than moſt are, (though all ſhould be ſo) of the good *management* of the reſt of their *time*. It may, by recalling their *thoughts* ſo frequently to GOD and to their *duty*, be a means to *ſecure* them from many *evils* and *hazards*; or at leaſt from ſuch unaccountable and over-long *diverſions*, if not *miſ-employments* of themſelves, which they may be in danger of falling into, by *forgetfulneſs* both of GOD and of their *duty*.

This *frequent return* of the Soul to the firſt *Author* of its being, and ſuch a conſtant recourſe to the fountain of all good, is both the ſureſt and *beſt way* to obtain and to improve all chriſtian *Graces* and Virtues; And it is alſo a very laudable and reaſonable ſenſe or account of, and compliance with thoſe repeated *commands* given *us* in the holy Scriptures, *To pray always*, and, *To watch unto Prayer with all perſeverance*; *To pray every where*; *To pray without ceaſing*, &c.

The

The *Jews* had of old a Canon or *Rule*, that he who prays, ought always, wherever he be, to *join himſelf* with the whole *Church* of GOD; which they thus expound, that no man ought to *pray* in the *ſingular*, but in the *plural number*, even in his private and ſecret Devotions.

And that admirable *form* of Prayer which our Lord gave his Diſciples, being ſo *expreſſed*, makes it plain, that thoſe Prayers which are fitted for *greater numbers*, for Families, or publick Aſſemblies of Chriſtians, may be alſo uſed by *ſingle Perſons*, and are moſt properly ſo uſed for much the greateſt Part of them.

However, if any man thinks fit, in the *confeſſion of Sins*, or in any other caſes, to uſe the *ſingular* number, he may, with a *ſtroke* of his Pen drawn under thoſe words he thinks proper, accommodate them to his own judgment; of which there are ſome Examples in the firſt Parts of moſt of thoſe Prayers, printed in a different Character for that reaſon.

I conclude this Diſcourſe of Prayer, with a *reflexion*, which I take to be of

of the *utmoſt importance* in this matter, *viz.* That ſince our *holineſs* in this life, and our *happineſs* in the next, depend, in ſo *great* a meaſure, upon our *due application* to GOD by *prayer*, both in *publick* and in *private*; thoſe who are moſt *conſtant* and regular, and who make moſt *conſcience* (as all men indeed ought to do) of *doing honour to* GOD every Day (if they can have the opportunity and advantage,) in his Houſe, and of *worſhipping* him in their own, ſhould be infinitely *careful* that their daily devotions do not *degenerate* into a cold *formality*, and an heartleſs or bare *cuſtomary performance* of ſuch their duties, without that reverence and attention, without that earneſt deſire to receive what they pray for, and to pleaſe GOD in all they do, which becomes thoſe who approach the great Lord of Heaven and Earth.

They indeed who live in the *practice*, or in the love of any *known ſin* whatever, unrepented of, or unreformed; and who have thus *ſet up an idol* in their hearts, do *vainly hope* to compound with GOD for their wicked lives, by a few good words, and

a falſe *ſhow* of devotion. All ſuch perſons ought ſadly to *conſider*, that the *oftner* they approach to GOD in this impenitent ſtate, (whether in the Church or at Home) the *farther* they are removed from him; and the *leſs capable* they are of his favour and acceptance. For not only the *way of the wicked*, Prov. xv. 8, 9. but even his *ſacrifice*, even his *prayer*, *is an abomination to the Lord*, ſo long as he *turneth away his ear from hearing the law*. And *the prayer of the upright* only, that is, of him who hath repented of, and forſaken his Sin, *is GOD's delight*.

And we ought farther to remember, and very often to *conſider* with our ſelves, that all *cold*, negligent, *heartleſs*, indevout *prayer*, is at the beſt but *the ſacrifice of fools*, *who conſider not that they do evil*. For *GOD is nigh to thoſe* only *who call upon him in truth*, and *who ſeek him with their whole heart*, Pſal. cxlv.

Beſides which, all ſuch *hypocritical* inſincerity, all *allowed wandring* or diverting of our *thoughts* to other *objects*, when we pretend to be worſhipping GOD, is an high *affront* to the ſearcher of hearts; to whom we then *draw nigh with*

with our lips only, which is in effect to *deny* his omniſcience, and to *practiſe* on GOD himſelf.

We ought therefore, whenever we are about to pray, to labour to *poſſeſs our minds* with an actual *awful apprehenſion* of that great and tremendous *Majeſty* we approach to; and with a due *reflexion* upon the *importance* of thoſe things we *ask*, which are of no leſs *conſequence* to us than the life of our immortal *Souls*. We ought to pray alſo with a firm *reſolution* to *amend* what we beg *pardon* for; and to *live* ſo for the future, as we *pray* that we *may live*; With a *deep* inward *ſenſe* of all GOD's *goodneſs* to us, and with hearts full of *love* to him; And with a ſincere *deſire* of the welfare and *ſalvation* of the Souls of all men. We muſt pray with that *humility* which becomes *Sinners*; and yet with that faith and *truſt in* GOD, which becomes his *children*, viz. That we ſhall receive, for CHRIST's ſake, whatever we ask ſo as we ought, with that due *attention*, and *earneſtneſs*, and *perſeverance*, which may ſhew the great concern we have in all theſe things.

Theſe are the *beſt thoughts* we can take up our *minds* with, whilſt we are going from our own, to GOD's houſe; and when we come there too, inſtead of *thinking* or *talking* about other matters at that time unſeaſonable. And ſome brief *reflexion* of this kind ſhould be alſo generally made in all our *addreſſes* to GOD in our Families, or our Cloſets; that ſo our Prayers may be more *acceptable* to GOD, and more *beneficial* to our ſelves. For 'tis only the language of the heart, the *earneſt deſire* and *inward ſenſe* of the Soul, which can reach as high as Heaven, and enter into the ears of GOD.

Prayer is a Duty, upon which all the Bleſſings of both Worlds are entailed: A Duty appointed by GOD Himſelf, as the great Conduit and noble Inſtrument of Commerce between Heaven and Earth: A Duty founded on Man's eſſential Dependance upon GOD: And ſo in the ground and reaſon of it perpetual, and conſequently in the practice of it indiſpenſable. Dr. South.

PRAY-

PRAYERS FOR FAMILIES; OR Particular PERSONS.

I.

WE humble *our ſelves*, O Lord of Heaven and Earth, before thy glorious Majeſty; *we* heartily acknowledge thy ſovereign Dominion over *us*, and over all thy Creatures; *we* praiſe and magnifie thy eternal Power, Wiſdom, Goodneſs, and Truth; and *we* render Thee *our* moſt unfeigned thanks for the

innumerable Benefits which Thou in thy great Bounty haſt loaded *us* withal.

Above all, we bleſs Thee for the gracious declaration Thou haſt made of thy good will to us in CHRIST JESUS, by whom Thou haſt invited and encouraged Sinners to return to Thee, and directed them in the way to everlaſting Bliſs.

We are aſhamed, O Lord, to think of our great forgetfulneſs of Thee, and ingratitude to thee, to whom we owe all that we have in this World, and all our hopes in the next. We moſt humbly implore thy tender Mercies in the forgiveneſs of all our Sins, whereby we have offended, either in thought, or word, or deed, againſt thy juſt and holy Laws. For we are truly ſorry for all our miſdoings; we do utterly renounce whatſoever is contrary to thy holy will; and we devote our ſelves entirely to the obedience thereof. Accept, O moſt merciful Father, of the renewed dedication which we make of our whole man, body, ſoul, and ſpirit, to Thee.

And we humbly pray Thee to aſſiſt us, by thy Grace, to the recovery of ſuch a lively Image of Thee our GOD, in all righteouſneſs, purity, mercy, faithfulneſs, and truth, that we may know Thou loveſt us. O that JESUS, the Hope of Glory, may be formed in us, in all humility, meekneſs, patience, contentedneſs, peaceableneſs, and abſolute ſurrender of our ſouls and bodies to thy holy Will and Pleaſure; that we may no longer live, but CHRIST may live in us, and the Life we lead in the fleſh, may be by the Faith of thy Son, O GOD, who loved us, and gave himſelf for us.

We praiſe Thee, O GOD, for the myſterious incarnation and birth of thy Son our bleſſed Saviour JESUS CHRIST; for his holy Doctrine, and his exemplary Life; for his bitter and meritorious Death and Paſſion; for his victorious Reſurrection from the dead, and his Aſcenſion into Heaven; and for his continual interceſſion for us at thy right Hand.

We bleſs Thee for the glorious deſcent of thy holy Spirit upon the Diſciples of our Lord, at the Feaſt of *Pentecoſt*, whereby Thou didſt enable them to preach the glad tidings of Salvation throughout the World. We bleſs Thee for inſpiring the Pen-Men of the holy Scriptures; and for propagating and continuing to us of theſe Nations, the Light of thy Goſpel in its native luſtre and purity, notwithſtanding our many and great Provocations.

Bleſſed be thy Name, that Thou haſt trained us up in thy true Religion; and haſt given us means and opportunities to know that Love of Thine which paſſes Knowledge. We thank Thee for all the bleſſed operations and motions of thy holy Spirit, in our hearts; that Thou haſt inclined us to fear Thee, and to love Thee, and to place our contentment and our ſatisfaction in thy love and in thy favour, which is better than life it ſelf.

Awaken our Minds, we pray Thee, to frequent and ſerious reflexions upon theſe thy undeſerved and moſt bountiful favours towards us: And

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let thy Grace continually prevent and follow us, to keep alive ſuch a powerful ſenſe of Thee, and of the Love of our Lord and Saviour in our Minds, that we may above all things love, and fear, and reverence Thee; that we may cheerfully obey Thee, and truſt in Thee; and that we may ſtudy to be approved of Thee, and be loved by Thee; and may account it our higheſt Perfection and Happineſs to be like unto Thee.

And help us all to approach Thee at all times, with delight and pleaſure; and to feel it the Joy of our Hearts to think of Thee, to praiſe Thee, to give Thee thanks, and to offer up our ſelves with abſolute reſignation to Thee.

Thou who haſt begun a good work in us, finiſh and compleat it, we moſt humbly and earneſtly beſeech Thee. Give us thy Grace continually, for our ſeaſonable relief and ſuccour; that we perſevering in all well-doing, may have a ſolid and a lively hope in our Death, of coming to ſee Thee in that high and holy Place, where Thou liveſt and reigneſt for evermore.

Bleſs, preſerve, and defend thy holy Catholick Church; and in eſpecial manner that part of it which Thou haſt planted in theſe Nations. And herein bleſs, we pray Thee, thy Servant our Sovereign; and grant that his Miniſters of State, and Officers of Juſtice, may conſcientiouſly diſcharge the truſt that is repoſed in them, to thy Glory, and the good of thy People. Bleſs all our ſpiritual Paſtors and Inſtructors, ſucceed their Labours; and give us all Grace to follow their godly Admonitions; to eſteem them very highly in love for their works ſake, and to be at Peace among our ſelves.

This may conclude the foregoing, and every one of the Six following Forms of Prayer, either in the Morning, or at Night.

WE praiſe Thee, O GOD, for that Thou haſt mercifully preſerved us the [ ] paſt; moſt humbly beſeeching Thee to take us, and all Chriſtians, into thy Care this [ ]; to keep and defend us from all Evil. And help us, we pray Thee,

Thee, to live always under ſuch an awakened Senſe of thy Omnipreſence, and ſuch an awful Apprehenſion that Thou art about our path, and about our bed, and ſpieſt out all our ways, that we may never think or deſign, that we may never ſpeak or do any thing whereby we may ſin againſt Thee our GOD, againſt any of our Brethren, or againſt our own Souls; and grieve thy holy Spirit, whereby we are ſealed unto the day of Redemption. All which Mercies we do moſt humbly and earneſtly beg of Thee, in the Name and through the Mediation of thy Son, and our bleſſed Saviour JESUS CHRIST, ſaying, as he hath taught us, *Our Father*, &c.

II.

O Lord our God, the high and holy One, whoſe Glory is above the Earth and the Heavens, *we* thy Creatures proſtrate *our ſelves* before Thee, in the humbleſt adoration of thy incomprehenſible Majeſty; aſcribing to Thee all power, wiſdom, riches, might, and dominion; and ac-

acknowledging that to Thee of right belongs all worſhip, bleſſing, thankſgiving, and praiſe; together with all honour, love, ſervice, and obedience for evermore.

Bleſſed be thy omnipotent Goodneſs, which hath advanced us to ſuch a degree of Being, that we are capable to look back to Thee from whom we came; to know Thee, to love Thee, to acknowledge thy great Bounty towards us, and to reſemble Thee in Wiſdom and Goodneſs. All that is within us bleſſeth thy holy Name for breathing into us immortal Spirits, that we may eternally admire Thee, praiſe Thee, love Thee; and joyfully render thoſe grateful Acknowledgments which we owe unto Thee.

We thank Thee, O GOD, according to our poor ability, from the very bottom of our Hearts, for our bleſſed Saviour's manifeſtation in the Fleſh; for the charitable Teſtimonies he gave of his love to Mankind in the courſe of his Life; for that aſtoniſhing Grace, in ſubmitting himſelf to die for us; for his glorious Reſurrection from the Dead, and his Aſcenſion to Heaven; and for the ſovereign

Power

Power and Authority which Thou haſt given him at thy right Hand; for his compaſſionate interceſſion for us; and for the aſſurances we have received of his being the King of Glory, and of his continued kindneſs to us, by the coming of the Holy Ghoſt.

We rejoice in the light of thy holy Goſpel, that we ſee the way to be happy, both by the doctrine and by the example of thy Son JESUS; that we have the encouragement of his precious Promiſes, and ſuch good hope of the remiſſion of Sin, and of eternal Life, in the day when he ſhall judge the World in righteouſneſs.

We thankfully acknowledge, that it is our Happineſs as well as our Duty, to be governed by Thee, and to obey thy Commands; we are ſenſible that they are all holy, juſt, and good; and that Thou haſt done us an infinite kindneſs, in teaching us to deny all Ungodlineſs and all worldly Luſts, and to live ſoberly, righteouſly, and godly, in this preſent World.

Pardon, we moſt humbly beſeech Thee, for JESUS CHRIST his ſake,

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all our paſt tranſgreſſions of thy holy Laws; the remembrance of which is grievous and bitter to us: and vouchſafe us the Grace of thy holy Spirit, to enable us to do thy Will with greater Care and Diligence for the Time to come.

Grant, we pray Thee, that thy good Spirit may perpetually bear us up by the ſtrength of our moſt holy Faith, and by the power of love and hope, above all the Temptations which may at any time aſſault us; that we may keep our ſelves unſpotted from the World, and that no appetite of pleaſure, of glory, or of riches, may ever carry us from our Duty; but that we may ſtill cleave unto Thee our GOD in all righteouſneſs, purity, humility, charity, and all other divine Virtues, of which our Lord hath given us ſo great an Example.

Endue us, good Lord, with a Spirit of true and fervent Devotion to Thee our Creator and to our Redeemer; with upright, juſt, and charitable Hearts to all our Neighbours; and with temperate, contented, and humble Minds in every Condition and State of Life, unto which Thou ſhalt pleaſe to call us. Help

Help us to be meek and gentle in all our Converſation; prudent and diſcreet in ordering all our Affairs; good and uſeful in every relation; obſervant of thy fatherly Providence in every thing that befals us; thankful for thy benefits; and readily diſpoſed to every good word and work. And we humbly beg that thy holy Spirit may conſtantly accompany us, enabling us to think of theſe things, to delight in them, and to perſevere in a free and willing Performance of all our Duty towards Thee, and towards all Men, to our lives end.

Make us ſtedfaſt in thy faith, and fear, and love; unwearied in well-doing; patient and conſtant under all ſufferings; full of a lively hope in thy mercy; and always both ready and willing to die, when, and as Thou pleaſeſt.

And we humbly pray Thee, that Thou wouldeſt be pleaſed, out of thy great Mercy, to put an effectual ſtop to that Spirit of Atheiſm, Profaneneſs and Irreligion, and to that Unbelief and Immorality, to that Superſtition and falſe Worſhip, and to that Hypocriſie and form of Godlineſs with-

without the Power thereof, which ſo dreadfully prevail in this and other Nations profeſſing the Faith of the bleſſed JESUS.

Be Thou pleaſed to pity thoſe who do not pity themſelves; to give to all unrepenting, whether ſtupid and ignorant, or careleſs and negligent, or wilful and obſtinate Sinners, a ſight of their horrible Danger and Miſery; and give them the Wiſdom and Grace to conſider and to underſtand, and then to believe and to obey the Goſpel of thy Son, to the Salvation of their Souls.

And to this end, bleſs, we pray Thee, all thoſe who endeavour to promote the Knowledge and ſincere Practice of thy true Religion, with Grace to lead holy, unblameable, and exemplary lives; with Prudence and Diligence, and Zeal for thy Honour and Glory; and with ſuch good Succeſs, that they may be the happy inſtruments of thy Grace for the ſetting up of thy Kingdom, and ſetting forward the Salvation of the Souls of all Men, wherever they have any Opportunity, and are in a capacity for ſo doing.

Bleſs thy holy Catholick Church, and in particular that part whereof we are Members. Bleſs our Sovereign, and all thoſe who are employed under Him, either in ſpiritual or civil Affairs, with all thoſe Graces which are neceſſary for the right Diſcharge of their Duties in ſuch high Places: Proſper all their pious endeavours for the good either of Mens Souls or outward Eſtates; that true Religion and Virtue increaſing, and all Ungodlineſs and Vice being put to Shame, we may become a renowned Nation, and a Praiſe in the Earth.

Guide us, good Lord, and govern us by thy Spirit of Wiſdom and Goodneſs, that we may be ſo united to Thee here, as not to be eternally ſeparated, when Thou ſhalt pleaſe to order our departure hence; but that we all at laſt may have a happy meeting in the other and better World, to dwell with Thee in Love and in Joy that ſhall never die, through CHRIST JESUS our bleſſed Lord and Saviour.

III.

III.

MOST gracious GOD, and our moſt merciful Father, *we* humble our ſelves before Thee in a deep Senſe of *our* own vileneſs and unworthineſs, by reaſon of thoſe Provocations which *we* have been guilty of againſt thy divine Majeſty, in thought, in word, and in deed. Forgive, O Lord, for thy mercies ſake in JESUS CHRIST, all the Sins and Follies of *our* lives, which have been many and great, and which *we* do with ſorrow and ſhame confeſs and bewail before Thee.

Pardon, O our GOD, our manifold neglects and omiſſions, and our ſlight and careleſs performances of the Duties of Religion, without due affection and attention of mind.

Pardon us, that we have not ſerved Thee with that purity of intention, with that ſincerity of heart, with that fervency of ſpirit, with that zeal for thy Glory, with that care, and diligence, and conſtancy, that we ought to have done.

For-

Forgive, we pray Thee, O Lord, all our ſins of ignorance and infirmity; all evil thoughts of our hearts, all irregular appetites and paſſions; and all our ſins of omiſſion, which are more than we can number; but eſpecially, all our wilful tranſgreſſions of thy holy and righteous Laws, for the ſake of our bleſſed Saviour and Redeemer.

We moſt humbly alſo implore the Aſſiſtance of thy holy Spirit, to enable us, and all Chriſtians, to become every day better, and to reform whatever has been amiſs in the Temper and Diſpoſition of our Minds, or in any of the Actions of our Lives. Grant us the Wiſdom and Underſtanding to know our Duty, and the Heart and Will to do it.

And vouchſafe us, we pray Thee, the continual preſence and direction, the aſſiſtance and comfort of thy holy Spirit, whereby we may be diſpoſed and enabled to do thy Will with Delight and Cheerfulneſs, and with Patience and Contentedneſs to ſubmit to it in all things. Endue us, O Lord, with the true Fear and Love of Thee above all, and with a prudent

dent zeal for thy Glory. Increaſe in us more and more the graces of charity, of meekneſs and humility, of truth, juſtice, and fidelity.

Enable us by thy Grace to govern all our appetites and paſſions, by temperance, and purity, and meekneſs of Wiſdom; ſetting Thee always before us, that we may not ſin againſt Thee. Create in us clean Hearts, O GOD, and renew a right Spirit within us. Puriſie our Souls from all evil thoughts and inclinations, from all bad intentions and deſigns; from pride and vanity, from immoderate ſelf-love, and obſtinate ſelf will, and from all malice, and envy, and ill-will towards any. Diſpoſe and enable us, we pray Thee, patiently to bear reproaches and wrongs; and to be always ready, not only to forgive, but to return good for evil.

Aſſiſt us, O Lord, in the faithful and conſcientious diſcharge of the Duties of our ſeveral relations and callings; and grant that we may employ all thoſe abilities, opportunities, and advantages Thou giveſt to any of us, to promote, as far as we are able, thy Honour and Glory, the happineſs

pineſs and welfare of all Men, and the eternal Salvation of our own Souls.

And we humbly beſeech Thee, who art the GOD and Father of all, that Thou wouldeſt be pleaſed to have Compaſſion upon all mankind: Send forth thy Light and thy Truth, to ſcatter that thick Darkneſs which covers the Nations, and overſpreads ſo great a part of the World; that thy way may be known upon Earth, and thy ſaving Health among all Nations.

Bleſs and preſerve thy Church, diſperſed over the face of the Earth: Reſtore to it Unity and Concord, in the Acknowledgment of the Truth, and the Practice of Righteouſneſs and Goodneſs. Remove out of it all Errors and Corruptions, all Offences and Scandals, all Diviſions and Diſſentions, all Tyranny and Uſurpation over the Minds and Conſciences of Men; that they who profeſs the ſame Faith, may no longer perſecute and deſtroy one another; but may be kind and tender-hearted one towards another, as it becomes Brethren, and thoſe who are Heirs of the ſame common Salvation.

We

We beſeech Thee more eſpecially to be merciful to that part of thy Church, which Thou haſt planted in theſe Kingdoms. Pity the Diſtractions, and repair the Breaches of it. Purge out of it all Impiety and Profaneneſs, all Miſtakes and Errors, and uncharitable Provocations; and reſtore to it Piety and Virtue, and Peace and Charity.

Bleſs and preſerve our *King*, and all who are in Authority under him: Give them Wiſdom from above, that they may rule in thy Fear, to thy Glory, and for the Welfare of this thy People. Endue all the Governours and Paſtors of thy Church with the Spirit of true Religion and Goodneſs; and make them zealous and diligent to promote the ſame Spirit in all thoſe who are under their Inſtruction and Care.

Be merciful, O GOD, to all who are in any Affliction or Diſtreſs; who labour under Poverty, or Perſecution, or Captivity; under bodily Pains and Diſeaſes, or under Temptation and Trouble of Mind. Be Thou pleaſed to ſupport and to comfort them; and

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in thy due time to deliver them according to thy great Mercy.

And now, O Lord, we deſire, from the ground of our Hearts, to bleſs and praiſe Thee, the great Creator, Preſerver, and Governour of all things, our GOD and our Saviour, our Sanctifier, and our daily Benefactor. We acknowledge, we admire, and we adore thy infinite Wiſdom, Power, and Goodneſs; and let all the Creatures in Heaven and Earth ſay, *Amen.*

We render thanks to Thee, moſt gracious GOD, for innumerable favours conferred upon us, thy moſt unworthy Servants; for our Being, for our Reaſon, and for all other Endowments and Faculties of our Souls and Bodies; for thy continual Care and watchful Providence over us and ours, from the beginning, and through the whole courſe of our Lives, to this Moment.

We praiſe Thee for the pious Care of our Parents, and of others who had the charge of us in our tender Years, to inſtruct us in the Knowledge, and to engage us in the Practice of the Chriſtian Religion. We praiſe

praiſe Thee for thy unwearied Patience towards us, after ſo many and ſo great Provocations; and for thy merciful Preſervation of us from thoſe Dangers, to which we have been expoſed at any time. We will ſtill hope in thy Goodneſs, O Lord, who haſt been our Truſt from our Youth; our Praiſe ſhall be continually of Thee.

But above all, we adore Thee for thy tender Mercy and Compaſſion to us, and to all Mankind, in ſending thy only Son into the World, to redeem us from Sin and Miſery; and by ſuffering in our Nature, and dying in our ſtead, to purchaſe for us eternal Life.

We bleſs Thee for the Light of thy glorious Goſpel; for the Knowledge and Senſe we have of our Duty towards Thee; for delivering us from, and in thoſe Temptations by which we had otherwiſe been overcome; for the Direction, and Aſſiſtance, and Comforts of thy holy Spirit; for reſtraining us by thy Grace, and reclaiming us from the ways of Sin and Vanity; and for all the gracious Communications of thy Goodneſs,

neſs, whereby Thou haſt inclined our Hearts to love, and to fear, and to ſerve Thee, and haſt enabled us in any meaſure to do thy will.

For theſe, and all other thy innumerable Bleſſings and Favours to us and to all Mankind, we do render to Thee, moſt gracious GOD, all poſſible praiſe and thanks by JESUS CHRIST, our bleſſed Lord and Saviour. *Amen.*

IV.

MOST great and glorious Lord our GOD, the high and holy one, who inhabiteſt eternity, and dwelleſt in that light which is not to be approached; *We* pray Thee to look down from Heaven, the Habitation of thy Holineſs and of thy Glory, upon *us* vile and ſinful Creatures: Have mercy upon *us*, O Lord, and according to the multitude of thy tender mercies blot out all our tranſgreſſions.

And do Thou keep it for ever in the purpoſe and reſolution of all our Hearts, to ſerve and to pleaſe Thee for the future, and to keep all thy Commandments always for our good.

We pray Thee to this end to write thy Laws in our Hearts, and to put thy Fear into our inward Parts, that we may never depart from Thee.

For ever bleſſed be thy holy Name, that when we had undone our ſelves by our wilful apoſtacy from Thee, and our many and great Tranſgreſſions of thy juſt and holy Laws, Thou didſt find a way for our Recovery, by ſending thy only begotten Son to take our Nature upon him, to ſubmit to the Miſeries and Neceſſities of it; and to ſhed his Blood upon the Croſs for the remiſſion of our Sins. Make us, we beſeech Thee, Partakers of thoſe Benefits and Bleſſings which our Redeemer hath purchaſed and procured for us by his Obedience and Sufferings.

And we pray Thee to raiſe our Souls to high and admiring thoughts of this inexpreſſible and amazing Love of thine towards thy unworthy Creatures; and to ſhed abroad thy Grace into our Hearts, that we may not any longer live to our ſelves, but that we may live to him who died for us.

Teach us to ſet alway before us the Life and Example of our bleſſed Lord and

and Maſter. Let that meekneſs and humility, that patience and ſelf-denial, that contempt of the world, and heavenly-mindedneſs, that zeal for thy glory, that ſubmiſſion and reſignation to thy holy will, which appeared in him, appear likewiſe in us; that as he was in the world, ſo we alſo may be in the world.

Pour forth, we humbly beſeech Thee, thy holy Spirit into all our Hearts, to ſanctifie and to renew us; to enable us to mortifie all ſinful Deſires and Affections; to govern our Paſſions, and to order our whole Converſation aright; to conform us to thy Image and Likeneſs, and to make us Partakers of a divine Nature; and by aſſiſting us to all that is good, and keeping us from all evil, to preſerve us to thy heavenly Kingdom.

We pray Thee to inſtruct us in all the particulars of our Duty, which we owe to Thee, and to all Men; that we may herein exerciſe our ſelves always to have Conſciences void of Offence both towards Thee, and towards all Men; that we may love Thee, the Lord our GOD, with all our Hearts, with all our Souls, and with all our Strength;

and may love our Neighbours as we do our ſelves; and that whatſoever we would that Men ſhould do unto us, we may do even ſo unto them.

And let that Grace of GOD which hath appeared unto all Men, and brings Salvation, teach us, that denying Ungodlineſs and worldly Luſts, we may live ſoberly, and righteouſly, and godly in this preſent World; waiting always for the bleſſed Hope and glorious Appearing of the great GOD and our Saviour JESUS CHRIST, who gave himſelf for us, that he might redeem us from all Iniquity, and purifie us to himſelf a peculiar People, zealous of good works.

Make us alway ſenſible, we pray Thee, of our own frailty, of the ſhortneſs and uncertainty of this Life, and of the eternity of the next. And make us all careful ſo to live, as we ſhall wiſh we had done, when we ſhall come to die. Let our loins always be girded about, and our lights burning, and let us be like unto Men that wait for their Lord.

We pray Thee with us to extend thy goodneſs to the whole World: Let thy ways be known upon Earth, and thy

thy ſaving health among all Nations. Pity and relieve the Miſeries and Afflictions of all Men, eſpecially of thoſe who ſuffer for truth and righteouſneſs ſake: Support and comfort them, O Lord, under their ſufferings, and in thy due time deliver them out of all their Troubles.

Bleſs thy holy Catholick Church; reform whatſoever Thou ſeeſt to be amiſs in the belief and lives of Chriſtians; and grant that all thoſe who profeſs the Name, and the holy Religion of our bleſſed Saviour, may live as it becomes the Goſpel, and may depart from all Iniquity.

In a more particular manner, we pray Thee to be gracious to theſe ſinful Nations to which we are related; to pardon our great and crying Sins; to prevent thoſe Judgments which our Sins moſt juſtly have deſerved, and to ſpare us according to thy great mercy. Bleſs and preſerve our King; make his Government a Publick Bleſſing to theſe Nations. Let Religion, and Righteouſneſs, and Truth, and Peace, flouriſh under the Influence of it.

And Thou, who art the wiſe GOD, and governeſt all the affairs of the

World, be pleaſed ſo to direct and bleſs all publick counſels and affairs in theſe and in all other Nations, as that they may tend to the advancement of thy Glory; to the preſervation and increaſe of the true Religion; and to the peace and happineſs of all Mankind.

Bleſs, we pray Thee, all ranks and orders of Men amongſt us; and make them all, in their ſeveral places and ſtations, uſeful and ſerviceable to thy Glory, and to the Publick Good.

Bleſs all thoſe to whom Thou haſt committed the care of inſtructing and governing thy Church: We pray Thee to make them faithful to that truſt which Thou haſt committed unto them; and to grant, that by their diligent labours, and their prudent carriage, and their holy and exemplary lives, they may gain many unto Righteouſneſs.

V.

ALmighty GOD, the Father of our Lord JESUS CHRIST, the GOD of the Spirits of all Fleſh, awaken, *we* pray Thee, all the Powers and Faculties of *our* Souls, to Acts of

of a lively Senſe and Apprehenſion of Thee; that *we* may have all due regard to Thee in *our* Minds, and may be in the fear of Thee while *we* preſent *our* ſelves before Thee.

Put us, we humbly pray Thee, upon all thoſe acts toward Thee, which Thou haſt made us capable of; That we may duly acknowledge Thee, who art the original of our Being; That we may obey and ſerve Thee, who art our Lord and Owner; That we may be thankful to Thee, who art our great and daily Benefactor; That we may admire and adore Thee, who art a Being of all poſſible Perfection; That we may love and delight in Thee, who art the firſt and the chiefeſt Good; That we may believe Thee, who art moſt true and infallible; That we may place all our Affiance and Truſt in Thee, becauſe of thy gracious Promiſes and known faithfulneſs; That we may reſt in Thee, the center of immortal Spirits; and That we may ultimately refer to Thee, who art the end of all things.

Grant that in the uſe of our liberty, we may preſent thy Majeſty with a free-will offering, and bring unto Thee

the conſent of our Minds; that ſo we may become altogether thine; that as we are thine by thy creation of us, by thy maintenance and preſervation, and conſtant providence over us; by thy gracious aſſuming us into a nearer relation to thy ſelf by thy Son, and making us the adoption of thy grace; ſo we may alſo be thine by our voluntary devoting our ſelves to thy Service.

To this end, deſtroy out of us, we pray Thee, whatever we have acquired unnatural to the Principles of thy Creation in us, by abuſe of our ſelves, and of thoſe Powers and Faculties Thou haſt given us; by neglect of thy grace; by compliance with the corrupt guiſe of this ſinful, degenerate, and apoſtate World.

Naturalize us, we pray Thee, to Heaven, reconcile us to all the things of that high eſtate; that ſo we may not drudge in the World; nor act in a ſlaviſh Spirit in the ways of Religion; but that we may ſerve Thee with ingenuity of mind, and with freedom of ſpirit, as thoſe who are ſet at liberty, and delivered from the bondage and ſlavery of iniquity, having the Law of the Spirit of Life, which is in CHRIST

CHRIST JESUS, making us free from the Law of Sin and Death.

Bleſſed be GOD, who hath raiſed up for us a Prince and a Saviour, to give repentance to us, and forgiveneſs of ſins. Make us Partakers of that Salvation which Thou haſt appointed, and which our Saviour hath wrought, and our Souls ſhall bleſs Thee to all Eternity.

To this purpoſe, bring us all, we pray Thee, within the terms of the covenant of grace, repentance from dead works, and a reſolved obedience to Thee in all things; and ſuffer us not herein to fail, or to fall ſhort. Give us heartily to revoke and to undo whatſoever we have done amiſs in life; to condemn our ſelves, and humbly to beg thy pardon, thro' the mediation of our Redeemer; and for the time to come, to leave off to ſin, and to return to our duty.

Let our former miſcarriages make us more modeſt and humble; more ſenſible of our own weakneſs and inability, and of our neceſſary dependence upon Thee our GOD; more thankful to Thee, for preventing us by thy grace from running into thoſe evils which we have not committed; more

vigilant and wary, not to tranſgreſs in time to come; more charitable and compaſſionate to our Brethren, who may have failed as well as we.

And grant, we pray Thee, that we may both be planted into the likeneſs of the Death of our Lord JESUS CHRIST, by mortification, ſelf-denial, reſignation to thy will; and may alſo bear the image of his reſurrection, by ſpirituality and heavenly-mindedneſs; that ſo He may become a compleat Saviour to us, and we may have redemption through his blood, even the forgiveneſs of our Sins, and the renovation of our natures by the operation of his good Spirit.

Help us all along in life to ſubordinate all the affairs and tranſactions of time, to the intereſt of our Souls, in the ſtate that is before us. Help us to ſhake off this vain World, and to breath after immortality and eternal glory; being in perfect reconciliation with the laws of everlaſting Righteouſneſs, Goodneſs and Truth, which are the Laws of Heaven. So ſhall we comply with thy nature, mind, and will, and fully anſwer the relation we ſtand in to Thee.

Help

Help us to acknowledge Thee in all our ways, and not to lean to our own underſtandings. Take us out of an earthly and a worldly Spirit, and give us ſenſes ſpiritually exerciſed, that we may judge and diſcern, that we may ſavour and reliſh the ways and the things of GOD. O let us be always under thy communication and influence, and walk in the light of thy Countenance. Attract and draw us to thy Self; ſtay us with Thee, and never ſuffer us to depart from Thee, upon any temptation, provocation, or ſuggeſtion whatſoever. Conform us to the image of thy Son, and make us an habitation for thy Self by thy holy Spirit.

We bleſs Thee for all thy mercies and favours vouchſafed to us in this life, in relation to our ſouls and to our bodies. Be Thou for ever endeared to us by all thy goodneſs, kindneſs and faithfulneſs; and let us be ever engaged to Thee in duty and affection; that ſo with choice and delight we may obey and ſerve Thee, and may live to that GOD by whom we now live, and with whom we hope to live for evermore.

Help

Help us ſo to order our converſation in this World, ſo to govern our ſpirits, and to lead ſuch lives, upon which we may at any time ſafely die.

Do good unto the whole World; recover thy lapſed Creation; compaſſionate the forlorn Condition of Mankind, loſt in themſelves, and loſt to GOD, through ignorance and ſtupidity; through ſuperſtition, idolatry, and falſe worſhip; through Atheiſm and Infidelity; diſſoluteneſs and profaneneſs. O let the light of the glorious Goſpel of CHRIST break forth, and ſhine throughout the whole World.

Reform all things amiſs in theſe Kingdoms; Controul Atheiſm, irreligion, and profaneneſs; Eſtabliſh peace, and truth, and righteouſneſs, among us to all Generations. Compaſſionate all who are in miſery and diſtreſs, be Thou, O Lord, a preſent help to them in the needful time of trouble.

Direct and bleſs thy Servant our Sovereign, and all thoſe whom Thou haſt ſet over us in the Church or State. Furniſh them with all thoſe divine gifts and graces which may enable them to diſcharge that great truſt

truſt Thou haſt repoſed in them, ſo as may make moſt for thy honour and glory, and for the good of this thy Church and People.

Help us all, out of a due conſideration of the reference of time to eternity, (*viz.*) That we ſhall be for ever moſt happy or moſt miſerable, according as we demean our ſelves in this ſtate of Probation and Trial; and of the infinite diſproportion that is between our ſhort life here, and that endleſs duration, to apply our Hearts unto true Wiſdom; and chiefly and conſtantly to mind all thoſe things which are in conjunction with, and which do make moſt for promoting and ſecuring our everlaſting Welfare. And help us, we pray Thee, ſo to order all the actions of our lives and converſations, that GOD in all things may be glorified, and our Souls may be finally ſaved in the day of our Lord JESUS CHRIST.

VI.

VI.

MOST great and glorious Lord our GOD, the Creator, Preſerver and Governour of the World, and our moſt merciful Father in our Lord JESUS CHRIST, *we* moſt humbly beſeech Thee, for his Sake, to pardon *our* many and great tranſgreſſions of thy holy Laws, whereby *we* have made *our ſelves* liable to the ſevereſt of thy judgments, and altogether unworthy of the leaſt of all thy mercies.

And be Thou pleaſed, for his ſake, to beſtow upon us all the graces of thy good Spirit, leading unto eternal life; thereby both teaching and enabling us to know Thee, the only true GOD, and JESUS CHRIST whom Thou haſt ſent; and to make it the firſt and the great buſineſs of our lives, to walk before Thee in all well-pleaſing; and every day more than other to perfect holineſs in thy fear.

Teach us, we beſeech Thee, ſeriouſly to conſider, that we came into this World, not to do our own will, but

but the will of him that ſent us; that we are no farther Chriſtians, than we take due care, and give all diligence to perform whatever CHRIST hath commanded us; and ſincerely to obey that Goſpel which we profeſs to believe.

Help us therefore, O Lord, to walk worthy of that high calling wherewith CHRIST hath called us; and by a conſtant, impartial obedience to all thy Commands, to keep our ſelves unſpotted from the World.

Teach us to have our converſation in Heaven, by ſetting our affections upon, and by minding chiefly thoſe things which are above; and ſo to lay up our Treaſure there, that our Hearts may be there alſo.

Teach us ever to value thy Love and thy Favour more than Life it ſelf; readily to do, and cheerfully to ſuffer whatſoever Thou requireſt of us; to love Thee the Lord our GOD above all things; and to love our Neighbours for thy ſake, as we do our ſelves; and herein continually to exerciſe our ſelves to have Conſciences void of Offence towards Thee our GOD, and towards all Men.

And help us all, we humbly pray Thee, to lead always ſuch holy and unblameable lives, that we may never be unprepared, or afraid to die; but that we may love the appearing, and think upon the coming of our Lord and Saviour JESUS CHRIST with joy and comfort, who hath delivered us from the Puniſhment due to our Sins by his Death; and from the dominion and power of Sin by his Spirit; and hath made us the Sons of GOD, and the Heirs of his heavenly Kingdom.

Together with us, we beſeech Thee to be gracious to all Mankind, by making the glorious light of thy Goſpel to ſhine into all the dark Corners of the World, that ſo all the Nations may ſee the ſalvation of our GOD, and give up themſelves to the obedience of his CHRIST.

Bleſs thy holy Catholick Church, diſperſed over the face of the Earth; and particularly that part thereof which Thou haſt planted in theſe Nations, with unity and purity, with peace and ſafety, under the Protection of thine Almighty Arm; and bleſs every Member of the ſame with grace

to

to live as it becomes the Goſpel of CHRIST, in all godlineſs and honeſty.

Bleſs, we pray Thee, with the choiceſt of thy Bleſſings, both ſpiritual and temporal, thy ſervant our Sovereign. Bleſs all who are in any Authority under him. Grant that the Governours and Paſtors of thy Church, the Magiſtrates, and all other the Inhabitants of this Land, may, in their ſeveral Stations, faithfully and painfully ſerve to thy glory, to the maintenance and advancement of thy true Religion, and the good of this thy Church and People.

Bleſs the Miniſters of thy holy Word and Sacraments all over the World: Make them all burning and ſhining lights, that ſo others ſeeing their good works, may glorify Thee our heavenly Father: Help them ſo to take heed to themſelves and to their doctrine, that they may thereby both put to ſilence the ignorance of fooliſh Men; and may be the inſtruments of thy grace for converting Sinners from the error of their ways, and in ſo doing may, by thy Aſſiſtance and Bleſſing, ſave both themſelves and thoſe that hear them.

Be

Be gracious to all who are in any affliction; eſpecially to thoſe who are any where perſecuted for righteouſneſs ſake. Be Thou, O Lord, their ſupport and their refuge; Give them courage, and patience, and comfort, and ſtrength in Thee; and, in thy good time, a joyful deliverance out of all their troubles.

Bleſs all our Friends and Relations, all who have done us any good or any evil. Give to them, and to us, and to all Men, whatever Thou knoweſt to be beſt for us all, in reference to our temporal, ſpiritual, and eternal welfare.

And now, O Lord, we deſire, with the humbleſt proſtration of our Souls, to adore thy incomprehenſible Majeſty; and to praiſe Thee for all thy great and manifold Mercies vouchſafed to us thy unworthy Servants, and to all Mankind. We bleſs Thee for thy general Mercies of Creation, Preſervation, and Providence; and more eſpecially, for thy aſtoniſhing love in reconciling the World to thy ſelf, by the Death of thy only begotten Son JESUS CHRIST.

We bleſs Thee for our redemption by his Blood; for our vocation, illumination, and ſanctification by his Word and Spirit; for our hopes of juſtification, and of eternal life, by his Reſurrection from the dead, his Aſcenſion into Heaven, and his compaſſionate continual Interceſſion for us at thy right Hand.

We bleſs Thee for thoſe meaſures of thy preventing, reſtraining, and aſſiſting Grace, which Thou haſt been pleaſed to beſtow upon any of us, whereby Thou haſt enabled us to do any good thing in any meaſure acceptable unto Thee; and haſt kept us from thoſe ſins we ſhould otherwiſe have committed. Not unto us, O Lord, not unto us, but unto thy Name, be the Praiſe, for whatever good Thou haſt been pleaſed to work in us, or for us, or through, or by us, out of thy great Mercy and Goodneſs.

We bleſs Thee for our health and our ſtrength; for our peace, and our ſafety; for that competent Proviſion Thou haſt made for us, and for ours, of all things neceſſary both to this life, and to a better. [*That thou haſt*

haſt given us neither poverty nor riches, but haſt fed us with Food convenient for us.] And we humbly beſeech Thee to give to us, and to all ours, (*or to continue to us*) ſo much only of theſe temporal good things, as Thou knoweſt will make moſt for thy Glory, and for the Salvation of our immortal Souls.

And grant to us, we humbly pray Thee, and to all Chriſtians, the Grace and Wiſdom to charge our ſelves with doing good, as we have Opportunity; and with aſſiſting and relieving the Brethren of our Lord, in ſuch a due Proportion to thoſe Abilities and Advantages Thou haſt given (or ſhall give) to any of us, that we may be rich in good works; and may, as wiſe and faithful Stewards of the Talents committed to our Truſt, enter into the joy of our Lord, when he ſhall come at the laſt day to render to every Man according to his Works.

VII.

MOST great and glorious Lord our GOD, the ſupream and univerſal Governour of the World, *we* thy Creatures, the workmanſhip of thy Hands, the objects of thy Mercy, do proſtrate *our ſelves* before Thee in the humbleſt adoration of thy incomprehenſible Majeſty.

We adore, and we do moſt thankfully acknowledge thy infinite Wiſdom, Power, and Goodneſs, ſo viſible in thy works of Creation, and Preſervation, and Providence; and more eſpecially in that aſtoniſhing love manifeſted to us, in redeeming us from the guilt of ſin, and from death eternal, by the Blood of thy dearly beloved Son; and from the power and dominion of ſin, by the ſanctification of thy holy Spirit.

We praiſe Thee, that Thou haſt made us capable of knowing, and of loving, and of imitating Thee in Righteouſneſs and Holineſs, and of the Participation of Thee thereby. Grant that we may conſider wiſely and timely, what our capacity, and what

what our danger is; that ſo we may never live in ſuch Practices of ſenſuality and intemperance, as degrade Men into Beaſts; or of ſuch pride and malice, as transform Men into Devils.

Refine and enlarge, we pray Thee, our nobler Faculties, which Thou madeſt for thy ſelf; make them fit for that employment about Thee, and enjoyment of Thee, in which the true and only happineſs of all reaſonable Creatures doth conſiſt. Suffer us not to live below, or contrary to our nature, through groſs neglect of our ſelves, and ſhameful abuſe of our higher Faculties, our Underſtanding and Will, enſlaving our Souls to our Bodies; but enable us to live up to the peculiar Excellency of thoſe Powers and Capacities by which Thou haſt diſtinguiſhed us from, and exalted us above the Beaſts that periſh.

Convince us that all ſin and wickedneſs, all diſobedience to Thee our GOD, is a ſeparation from, and enmity againſt the chiefeſt Good, without conformity to which, no reaſonable Creature can be happy. Make us bleſſed therefore, we moſt humbly pray

pray Thee, by the daily ſtudy and practice of all thoſe Duties which we were made for; by the contemplation, adoration, and love of Thee our GOD; by recovering the original rectitude of our nature; by the habits of righteouſneſs, which are the ſtate of Religion in us; that ſo we may experience our duty to be our privilege, and that our Religion is given us entirely for our good.

Grant that by our conformity to thy nature, laws, and will, and by our imitation of Thee, we may glorifie thee our GOD; and may anticipate the happineſs of the next ſtate in our preparation for it; and ſo may at laſt obtain the compleat degree of it in thy preſence for ever.

Pardon, we moſt humbly pray Thee, for JESUS CHRIST his ſake, our many and great tranſgreſſions of thy juſt and holy laws; our profane neglect of Thee, and of our ſelves, in not more early and more carefully improving thoſe faculties Thou gaveſt us in enquiring after, and loving, and ſerving Thee, the Author of our being, and the object of our happineſs. Pardon us that we have lived at any time with-

without due regard to Thee, as if we were made only or chiefly for the care of the body, and for the enjoyment of this World; and that we have been governed by ſenſe and paſſion, rather than by the conduct of reaſon, the direction of conſcience, and the Laws of Thee our GOD.

Cauſe us at all times to ſubmit willingly to thy chaſtiſements, which are the Remedy of our Souls, and the diſcipline of our Benefactor; that ſo we may, in the worſt outward Condition, be ſatisfied in Thee, and poſſeſs our Souls in patience.

Teach us all duly to conſider what the ſpecial nature, employment, and ſatisfaction of reaſonable Spirits are; and make us ſenſible of that important deſign for which we live, that we may lay ſuch a Foundation as we are willing ſhould abide unto eternity.

Help us and all Chriſtians rightly to underſtand, and duly to value our true and greateſt intereſt; to charge our ſelves above all things with the neceſſary care of our Salvation; and effectually, and without delay, to provide for that eternity, in which we muſt unavoidably be moſt happy or moſt miſerable.

Suffer

Suffer not any of us ſo to live here, as that when we go from hence, we ſhall be averſe to that in which alone we can be happy, and inclin'd to thoſe ſenſual and worldly gratifications, which are not to be found in the other ſtate. Transform us therefore now, we pray Thee, into thy likeneſs, by the daily practice of goodneſs, righteouſneſs, and truth; that ſo we may make thoſe things our exerciſe and our delight in this World, which we ſhall find in the greateſt perfection in that which is to come.

Raiſe our apprehenſions, our thoughts, and our deſires, above all things here below, and fix them on Thee, the original of our Being, our laſt end, and our only true happineſs; that ſo we may be fully ſatisfied, that our employment about Thee is our higheſt attainment and ſpecial pleaſure; and that our Religion is the foundation of that peculiar delight and joy which will be our happineſs for ever.

Let the conſideration of the great and terrible Day of the Lord abide upon all our hearts continually; and help us always ſo to live, that we may

never be unprepared for the moſt ſudden death.

And grant, we humbly pray Thee, that when we ſhall appear at thy Tribunal, we may be found in perfect reconciliation with thy nature, will, and laws; and may be able to lift up our heads with joy before Thee, the Father of our Spirits; knowing that our Redemption from ſin and miſery is fulfilled; and that we ſhall be for ever with Thee our GOD, obſerving the manifeſtations of thy glory, and receiving the communications of thy favour, by which we ſhall be made unſpeakably bleſſed.

Reſtore, O Lord, thy lapſed Creation; and that all Mankind may be partakers of thy mercy and favour in JESUS CHRIST, make thy ways and thy Son known upon Earth, and thy ſaving health among all Nations.

Reform the ſtate of Religion, which was ſet up in the perfection of wiſdom and righteouſneſs by JESUS CHRIST. And help us all to recover our primitive and original glory, by the renovation of our natures, and by the reformation of our lives. And grant that we may henceforth live in that good govern-

government of our ſelves, which is our natural ſubjection to Thee, and our direct capacity for communion with Thee.

Let all the Governours of the World, eſpecially thoſe who are Chriſtians, diſcharge their Office, as Miniſters of GOD to men for their good. And let all thoſe who are the Miniſters of Religion, effectually recommend it to the Hearts of men, by the wiſdom of their diſcourſes, and by the holineſs of their lives; that ſo thy Will may be done every where; and Thou mayeſt be glorified by all who were made for, and are capable of that ſervice and homage; and eminently by the Diſciples of our bleſſed Lord and Saviour JESUS CHRIST.

TO have the Liberty and Opportunity of worſhipping GOD in Publick, every Day, is one of the greateſt Bleſſings and Privileges that we can have in this World; and hath by good Men always been ſo accounted. *Archbiſhop* Sharp.

By ſet Places and ſet Hours for publick Worſhip of GOD, we declare to the World both that due Reverence, Eſteem, and Honour, which we have for Him: And alſo that we do account our daily Attendance upon Him, as our Sovereign Lord and our King, in his Houſe of Prayer, the greateſt and moſt important Buſineſs of our Lives. *Dr.* South.

COL-

COLLECTS,

Which may be uſed at the ſeveral Hours of the Day: Or Three of 'em may be uſed together at each of thoſe ancient Hours of Prayer, viz. *at* 6, *at* 9, *at* 12 *at Noon*; *and at* 3, *at* 6, *at* 9 *at Night: Or in any of the Spaces between thoſe Hours.*

I.

At 5 in the Morning, or at waking.

O Lord, our heavenly Father, Almighty and everlaſting GOD, who haſt ſafely brought us to the beginning of this day; defend us in the ſame with thy mighty power, and

grant that this day we fall into no Sin, neither run into any kind of Danger. And to this end, ſet thou a watch, we pray thee, O Lord, before our mouth, and keep the door of our lips; Help us ſo to take heed to our ways, that we ſin not with our tongue; neither let our Heart be inclined to any evil thing. And grant us the Grace and the Wiſdom that we may neither think nor ſpeak vainly or proudly any good of our ſelves; nor raſhly or maliciouſly, or uncharitably, any evil of others; but that all our doings may be ordered by thy Governance, to do always that which is righteous in thy ſight, thro' JESUS CHRIST our Lord.

II. 6.

O Lord our GOD, from whom all holy deſires, all good counſels, and all juſt works do proceed; give unto us thy Servants that Peace which the world cannot give, that both our Hearts may be ſet to obey thy Commandments; and alſo that by Thee we being defended from the Fear of our Enemies, may paſs our time in reſt and quietneſs, through the Merits

rits of JESUS CHRIST our Saviour. *Amen.*

III. 7.

WE humbly beſeech Thee, O Father, mercifully to look upon our infirmities; and for the Glory of thy Name, turn from us all thoſe evils that we moſt righteouſly have deſerved; and grant that in all our troubles we may put our whole truſt and confidence in thy Mercy; and that we may evermore ſerve Thee in holineſs and pureneſs of living, to thy Honour and Glory, through our only Mediator and Advocate JESUS CHRIST our Lord.

IV. 8.

ALmighty GOD, unto whom all hearts are open, all deſires known, and from whom no ſecrets are hid, cleanſe the thoughts of our hearts by the inſpiration of thy holy Spirit, that we may perfectly love thee, and worthily magnifie thy holy Name. And grant, we pray thee, that thy Grace may always prevent

and follow us, and make us to be continually given to all good works, through JESUS CHRIST our Lord.

V. 9

O Almighty Lord and everlaſting GOD, vouchſafe, we beſeech Thee, to direct, ſanctifie, and govern, both our hearts and our bodies, in the ways of thy Laws, and in the works of thy Commandments; that through thy moſt mighty Protection, we may ever be preſerved in body and in ſoul. And grant that by thy holy Inſpiration, we may think thoſe things that be good; and by thy merciful Guidance may perform the ſame, thro' our Lord and Saviour JESUS CHRIST. *Amen.*

VI. 10.

PRevent us, O Lord, in all our doings, with thy moſt gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorifie thy holy Name; and finally by thy Mercy, we may obtain everlaſting

laſting life, through JESUS CHRIST our Lord. *Amen.*

VII. 11.

O Lord our GOD, we beſeech Thee, mercifully to receive the Prayers of thy People, which call upon thee; and grant that we may both perceive and know what things we ought to do; and alſo may have grace and power faithfully to fulfil the ſame, by thy affording to us ſuch ſtrength and protection as may ſupport us in all dangers, and carry us through all temptations, through JESUS CHRIST our Lord. *Amen.*

VIII. 12.

O Lord our GOD, who haſt prepared for them that love thee ſuch good things as paſs man's underſtanding, pour into our hearts ſuch love towards thee, that we loving thee above all things, may obtain thy Promiſes, which exceed all that we can deſire. And foraſmuch as without thee, we are not able to pleaſe thee, mercifully grant, that thy holy

Spirit may in all things direct and rule our hearts, thro' JESUS CHRIST our Lord. *Amen.*

IX. 1.

O Lord our GOD, whoſe bleſſed Son was manifeſted, that He might deſtroy the works of the Devil; and make us the Sons of GOD, and the Heirs of eternal Life; grant to us, we beſeech Thee, that having this hope, we may purifie our ſelves even as He is pure; that ſo when our Lord ſhall appear again, with power and great glory, we may be made like unto Him in his eternal and glorious Kingdom; where with Thee, O Father, and Thee, O Holy Ghoſt, He liveth and reigneth ever one GOD, World without end. *Amen.*

X. 2.

O Lord our GOD, who haſt taught us that all our doings without Charity are nothing worth; ſend thy Holy Ghoſt, and pour into our hearts that moſt excellent gift of Charity, the very bond of Peace and of all vir-

virtues, without which whoſoever liveth is counted dead before Thee. And grant, we pray thee, that we may ſo faithfully ſerve thee in this Life, that we fail not finally to attain thy heavenly Promiſes, thro' the Merits of JESUS CHRIST our Lord. *Amen.*

XI. 3.

ASSIST us mercifully, O Lord, in all our Supplications and Prayers; and ſo diſpoſe the way of thy Servants towards the attainment of everlaſting Salvation, that among all the changes of this mortal Life, they may ever be defended by thy moſt gracious and ready Help. And grant, we humbly pray thee, that thoſe things which we do faithfully ask, according to thy will, may effectually be obtained, to the relief of our neceſſity, and to the ſetting forth of thy Glory, thro' JESUS CHRIST our Lord. *Amen.*

XII. 4.

ALmighty GOD, who, thro' thine only begotten Son JESUS CHRIST, haſt overcome Death, and opened unto us the Gate of everlaſting Life; we humbly beſeech Thee, that as by thy ſpecial grace preventing us, thou doſt put into our minds good deſires, ſo by thy continual help, we may bring the ſame to good effect, through JESUS CHRIST our Lord; who liveth and reigneth with Thee and the Holy Ghoſt, ever one GOD, world without end. *Amen.*

XIII. 5.

ALmighty GOD, who haſt given thine only begotten Son to be unto us both a ſacrifice for ſin, and alſo an example of godly life; give us grace that we may always moſt thankfully receive that his ineſtimable benefit; and alſo may daily endeavour to follow the bleſſed Steps of his moſt holy Life; that ſo running the way of thy Commandments, we may obtain thy gracious Promiſes, and be made Par-

Partakers of thy heavenly treaſure, thro' the ſame JESUS CHRIST our Lord. *Amen.*

XIV. 6.

O Almighty GOD, who alone canſt order the unruly wills and affections of ſinful men, grant unto thy People, that they may love the thing which thou commandeſt, and deſire that which thou doſt promiſe; that ſo among the ſundry and manifold changes of the world, our hearts may ſurely there be fixed, where true joys are to be found, thro' JESUS CHRIST our Lord. *Amen.*

XV. 7.

O Lord our GOD, the ſtrength of all them that put their truſt in Thee, mercifully accept our Prayers; and becauſe thro' the weakneſs of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping thy Commandments we may pleaſe Thee both in will and deed; and that by patience and comfort of thy holy word, we may

may embrace and ever hold faſt the bleſſed hope of everlaſting Life, which Thou haſt given us in our Saviour JESUS CHRIST. *Amen.*

XVI. 8.

O Lord our GOD, the Protector of all that truſt in Thee, without whom nothing is ſtrong, nothing is holy; encreaſe and multiply upon us thy Mercy, that Thou being our ruler and guide, we may ſo paſs through things temporal, that we finally loſe not the good things eternal. And to this end be thou pleaſed to give unto us ſuch an increaſe of Faith, and Hope, and Charity, that we may be given to all good works; and with pure hearts and minds may follow thee, the only true GOD. Grant this, O heavenly Father, for JESUS CHRIST's ſake our Lord. *Amen.*

XVII. 9.

LORD of all power and might, who art the author and giver of all good things, graft in our hearts the love of thy name; increaſe in us true

true Religion; nouriſh us with all goodneſs, and of thy great Mercy keep us in the ſame; that we, who cannot do any thing that is good without Thee, may by Thee be enabled to live according to thy will, thro' JESUS CHRIST our Lord. *Amen.*

XVIII. 10.

LIghten Thou our Darkneſs, we beſeech Thee, O Lord; and by thy great Mercy defend us from all Perils and Dangers of this Night: And our Mouths ſhall praiſe Thee with joyful Lips, when we remember Thee upon our bed, and meditate on Thee in the night-watches, whoſe loving-kindneſs is better than Life. We will rejoice under the Shadow of thy wings, and will ſeek Thee early, who art our Hope, our Refuge, and our Strength, our gracious GOD, and our moſt merciful Father in thy beloved Son our Lord and Saviour JESUS CHRIST. *Amen.*

The beſt deſign, and the moſt important Buſineſs which the wiſeſt and greateſt Man can propound to himſelf in this World, is to manage his whole life with regard and in order to an happy departure out of it, and a conſequent bleſſed Immortality. Fred. 3. Imp. Rom.

A Prayer for an holy Life, and an happy Death.

This may be uſed at ix. *in the Morning.*

MOST gracious GOD, and our moſt merciful Father in our Lord JESUS CHRIST, we do moſt humbly beſeech Thee, for his ſake, to pardon our manifold neglects and omiſſions of thoſe duties which we owe to Thee our GOD, to our Neighbours, and to our own Souls. Pardon, we humbly pray Thee, our great forgetfulneſs of thee, and unthankfulneſs to thee; our want of due care to acknowledge thee in all our ways, and to love, and to ſerve, and to pleaſe thee in all things: And more eſpecially we pray thee to forgive all our many wilful tranſgreſſions of thy juſt and

and holy Laws, for the ſake of our bleſſed Redeemer.

And be Thou pleaſed, for his ſake, to work in all our Hearts, by thy good ſpirit, ſuch a firm Belief of the promiſes, threatnings, and doctrines of the Goſpel, ſuch a well-grounded Hope in thy Mercies revealed to us by JESUS CHRIST, and ſuch unfeigned Love to thee, and to all men, as may become in us ſteady principles of uniform obedience to all thy commands, and of univerſal holineſs of heart and life.

Give us, we humbly pray Thee, a prudent zeal for thy Honour and Glory; and for promoting the welfare of all men to our power.

Give us that Poverty in Spirit, that true Humility, and deep ſenſe of our own vileneſs and unworthineſs; and that neglect of, or indifference for Riches and ſecular Greatneſs, to which our Lord hath promiſed the Kingdom of Heaven.

Give us that purity in heart, that victory over, and that freedom from all ſinful, carnal and worldly luſts, and from all pride and hypocriſie; and that ſincere aim and deſign to do thy

thy holy will in all things, which may fit us for ſeeing, knowing, and loving and ſerving thee our GOD here in this life, and for enjoying thee in Heaven for evermore.

Give us, we pray Thee, the graces of Meekneſs and Patience under all provocations, and under all ſufferings; with an abſolute Reſignation of our ſelves, and of all ours, to thy wiſe diſpoſal of us in all things; an earneſt deſire of thy love and favour above all things; and a conſtant care ſo to ſet thee always before us, and to live under ſuch an awful ſenſe of thy being ever preſent with us, that we may never dare to think, or to ſpeak, or to do any evil in thy ſight.

Aſſiſt us at all times, we pray thee, with thy grace, againſt all temptations of the world, our own fleſh, and the devil; and enable us to do, and to ſuffer all things which thou requireſt of us through CHRIST who ſtrengthens us. Fit and prepare us for whatever changes may befal us in this life, for ſickneſs and pain, for death and judgment.

Teach and help us to ſeek thy Kingdom and thy Righteouſneſs firſt, before

fore and above all other things; to give all diligence to make our calling and our election ſure; and by thy grace to lead always ſuch holy and unblameable, ſuch uſeful and exemplary lives, that we may not be at any time either unprepared, or afraid to die.

And to this end, acquaint us, we moſt humbly pray thee, holy Father, in this day of our probation and trial, with the employment of Eternity: Teach and help us to have communion, and to converſe with thee here in this world, by holy meditation, by heavenly ejaculations, by frequent application to thee in Prayer, and in Praiſe, and in Thankſgiving, and in all other holy exerciſes; by conſtant intention of thy honour and ſervice; by exact walking according to the difference of Good and Evil: That ſo when theſe frail bodies of ours ſhall tumble into the duſt, our ſouls may then readily adjoin themſelves unto thoſe immediate attendants upon GOD, the Angels, and the Saints in Glory; and in that bleſſed conſort may ſpend Eternity in ſinging Praiſes and Hallelujahs to that GOD, of whoſe grace and goodneſs

we

we have had ſo great experience all along in life.

Superadd this to all the Favours Thou haſt ſhewn us, not to remove us hence but with all advantage for Eternity; When we ſhall be in a due preparation of mind, in an holy diſpoſition of ſoul; When we ſhall be entirely reſigned up unto Thee our GOD; When we ſhall have clear acts of Faith in GOD by JESUS CHRIST in our Souls, high and reverential thoughts of Thee in our minds, enlarged and inflamed affections towards Thee.

And when the appointed time of our change ſhall come, grant, we pray Thee, that we may receive it not as a curſe, but as a deliverance and reſt from all our labours; and as a ſummons to a better life.

Grant, O Lord, that we may then finiſh our courſe with joy; With an entire ſubmiſſion of our own will to thine, to live or to die, when, and as Thou pleaſeſt; With a grateful ſenſe of all thy goodneſs and long-ſuffering towards us; With a ſincere Repentance, and Sorrow for all the Errors and Sins of our whole Lives; and

and With a firm reliance on thy gracious Promiſes for the Pardon of all our Sins, and for obtaining eternal Life, thro' thy infinite Mercies, and the Merits and Interceſſion of our bleſſed Redeemer, who ſhed his Blood upon the Croſs for the Remiſſion of our Sins; and who hath promiſed that Thou wilt give us all things which we ſhall ask of Thee in his Name.

If it be thy gracious Will, O Lord, make our Pains ſhort, and our Death eaſie; at leaſt not extremely grievons, or terrible to us, or to thoſe about us: But if Thou ſhalt otherwiſe ſee it beſt, thy bleſſed Will be done: Only give us Patience to bear, with an entire Reſignation to thy fatherly wiſdom and goodneſs, whatever Thou thinkeſt fit for us. And ſupport us with thy Grace and with the Comforts of thy holy Spirit to the end of our Lives.

Defend and preſerve us, we humbly pray Thee, as at all other times, ſo more eſpecially in our laſt conflict, from all deluſions of our ghoſtly Enemy: Let him not be able to affright or diſturb us, or to ſhake our Faith and Hope in Thee, or to prevail againſt us in any kind.

When-

Whenever we ſhall come to leave this World, afford us, we humbly beſeech Thee, gracious GOD, ſuch a mighty power and preſence of thy own good Spirit, that we may have ſolid Conſolation in believing, and may depart in the Faith of GOD's Elect: That ſo we may eſcape the moſt dreadful pangs of Death, all conſternation of mind, all confuſion of thoughts, all doubtfulneſs and uncertainty concerning our everlaſting condition; and may cheerfully follow Thee into the State on the other ſide Death, of which Thou haſt given us ſo great aſſurance by the Reſurrection of our Lord and Saviour JESUS CHRIST, who hath brought life and immortality to light by the Goſpel: And who hath promiſed to change theſe our vile Bodies, that they may be faſhioned like unto his glorious Body, according to the working of his mighty Power, by which He is able to ſubdue all things unto himſelf.

And give thy holy Angels charge, we moſt humbly pray Thee, to ſtand about us, to guard and to receive our poor Souls at their departure hence, and to conduct and carry them to the bleſ-

bleſſed Regions of Reſt and Peace. And, Lord, grant to us, in the mean time, in Faith and in Patience to poſſeſs our Souls.

Be Thou, O Lord, the Portion of all our Friends and Relations, and of all chriſtian people. Let thy Bleſſings, ſpiritual and temporal, deſcend upon their Heads, and abide with them. Be Thou their GOD, their Hope, their Refuge, and their Defence from all evil, that ſo at laſt we may all meet in thy heavenly Kingdom.

Guide Thou us ſo here, we pray Thee, all the remainder of our days, with thy counſels, in all our ways, as that Thou mayeſt hereafter receive us unto thy everlaſting Reſt and Glory.

All which Mercies, together with whatever Thou knoweſt to be beſt for us and for ours, and for all our Chriſtian Brethren, we do moſt humbly and earneſtly beg of Thee, in the Name, and for the ſake of thy Son and our bleſſed Saviour JESUS CHRIST; to whom with Thee, O moſt merciful Father, and thy eternal Spirit, be given all Honour and Glory, all Thankſgiving and Praiſe, all Love and Obedience, for ever and ever. *Amen.*

Pſal. 51. *may be added here.*

A Prayer in the Method of the Lord's-Prayer.

For NOON.

ALmighty and moſt merciful Father, whoſe Throne is in the higheſt Heaven, Thou didſt create, and Thou doſt preſerve, and Thou art good to all Mankind; and more eſpecially to us, whom Thou haſt adopted for thy Children by the redemption that is in CHRIST JESUS, and by the ſanctification of thy Spirit.

Grant, we humbly beſeech Thee, that we and all men may, before and above all other things, ſeek and promote thy honour and glory, in our thoughts, words, and actions, by our daily worſhipping Thee, and obeying and ſerving Thee in an unblameable, holy, and exemplary converſation.

Grant that the Kingdom of CHRIST being ſet up and eſtabliſhed all over the World, and all Idolatry and falſe worſhip, all ſuperſtition and hypocriſie, all atheiſm and infidelity, and all the works of the Devil being deſtroyed, Thou mayeſt for ever reign in the minds

minds and in the hearts of all men, by their believing the Goſpel, and by their carefully obeying the Laws of thy Son, and living in all ſobriety, righteouſneſs, godlineſs, humility, and charity.

Grant that we and all men may ſtudy to pleaſe Thee in all things; and that we may both do thy whole will with that diligence, delight and conſtancy, with which the Angels and bleſſed Spirits do it in Heaven; and alſo may ſuffer whatever Thou pleaſeſt, with an unwearied patience, and an entire ſubmiſſion to thy wiſe diſpoſal of us in all things.

Be graciouſly pleaſed to give to us thy Children, who depend upon thy fatherly care and providence, ſo much only of the good things of this life, from time to time, as Thou in thy infinite wiſdom knoweſt to be beſt for us, in order to the life to come. And make us all wiſe and faithful ſtewards, by gladly aſſiſting, and by relieving our chriſtian Brethren, in a good proportion to thoſe abilities Thou haſt given, or ſhalt pleaſe to give to any of us for that end.

A Prayer in the Method of the Lord's-Prayer.

For NOON.

ALmighty and moſt merciful Father, whoſe Throne is in the higheſt Heaven, Thou didſt create, and Thou doſt preſerve, and Thou art good to all Mankind; and more eſpecially to us, whom Thou haſt adopted for thy Children by the redemption that is in CHRIST JESUS, and by the ſanctification of thy Spirit.

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Be graciouſly pleaſed to give to us thy Children, who depend upon thy fatherly care and providence, ſo much only of the good things of this life, from time to time, as Thou in thy infinite wiſdom knoweſt to be beſt for us, in order to the life to come. And make us all wiſe and faithful ſtewards, by gladly aſſiſting, and by relieving our chriſtian Brethren, in a good proportion to thoſe abilities Thou haſt given, or ſhalt pleaſe to give to any of us for that end.

Pardon, we pray Thee, for JESUS CHRIST's ſake, our many and great ſins, committed againſt Thee our GOD, or againſt any of our Brethren, as we do from our hearts forgive all injuries which have been done to us by any one.

Suffer us not to fall into any Temptation, whereby we may be prevailed upon to forſake or to offend Thee by any wilful ſin; but enable us, by thy Grace, ſucceſsfully to reſiſt and to overcome all the ſollicitations and ſnares of our ghoſtly Enemies, the Devil, the World, and our own evil Inclinations and corrupt affections; and not to be beaten off from our duty by any trials of our faith and patience, which Thou ſhalt pleaſe to exerciſe us with: And keep and defend us, we humbly pray Thee, from all manner of evil, which might otherwiſe befal us.

For Thou, who art the great King of the World, haſt all right to govern and to diſpoſe of us, and of all things; and to Thee all the ſervice and obedience of our whole lives is moſt due. Thou haſt all power to preſerve, to protect, and to bleſs us; and all Glory belongs to Thee alone, who art the firſt cauſe, and the laſt end, the ſole

Au-

Author and Giver of all good things.

We pray, we hope, and we believe that Thou wilt do all theſe things for us; which we do moſt humbly and earneſtly beg in the Name, and through the mediation of thy Son, and our bleſſed Saviour JESUS CHRIST; to whom with Thee, O Father Almighty, and thy eternal Spirit, be aſcribed all honour, glory, and praiſe, all might, majeſty, and dominion, now and for evermore. *Amen. Pſalms* 25 *and* 62, *may be added here.*

N. B. *The Second Part of the firſt Prayer for the Lord's-Day in the Morning, may be uſed every Day at Three in the Afternoon.*

A Prayer for the Love of GOD.

This may be uſed every Day at Six in the Evening.

O Lord our GOD, who art infinitely amiable in thy ſelf, and of infinite love and goodneſs to us, whom Thou haſt called to the knowledge of thy grace in CHRIST JESUS, and

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Faith in Him; We do with ſhame and ſorrow confeſs, that we are of the number of thoſe moſt fooliſh wretches, who have loved the world, and its vanities, our ſins and our follies, better than Thee our GOD, who art the firſt and the chiefeſt Good, and the giver of all the good which we do enjoy.

We have not loved Thee, nor delighted in Thee, as our moſt gracious Father, and our daily Benefactor; Nor have we laid to heart, as we ought to do, the incomprehenſible love of CHRIST, our moſt merciful Redeemer, in all his Agonies and bitter Paſſion undergone for our ſake.

We are confounded in our ſelves, that after ſo many and ſo great Engagements as we have to love Thee, we have yet loved Thee in no higher a degree than we have done.

How ſhall we, who have neglected thy love, and have abuſed all thy mercies, and thy long-ſuffering towards us, dare to ask Thee ſtill to love us? And yet unleſs Thou continue ſtill to love us, never ſhall we be ſo happy as to love Thee; nor can we ever be happy unleſs we love Thee.

Fill our hearts with thy holy Love, we

BIBLIOTHECA BODLEIANA

we moſt humbly pray Thee; make us to know, and to feel how happy a thing it is to love Thee, and to be beloved by Thee.

Grant, that by frequent and ſerious reflection on all thy great goodneſs towards us, and on the unconceivable love of our bleſſed Lord, our hearts may be inflamed with ſuch love towards Thee and our bleſſed Redeemer, as may expreſs it ſelf in an uniform and chearful obedience to all thy commands; in a zealous concern for thy glory, and for the good of all thoſe whom our Lord hath commanded us to love as he hath loved us; And that conforming our ſelves to thy nature and will, we may become as like to Thee as we are capable of being in this ſtate.

Let nothing divert or ſtop the increaſe of our love to Thee; Nor let any thing, either in life or in death, ſeparate us from thy love.

Glory be to Thee, O Lord moſt High, the Creator of Heaven and Earth, who haſt made Mankind to love Thee, and to be beloved by Thee for ever; Who haſt ſo loved us, as to ſend thy dearly beloved Son to

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declare and to convey thy love to us: And glory be to the only begotten Son of GOD, JESUS CHRIST, who hath given us ſo many wonderful tokens and aſſurances of his amazing love to us: And bleſſed be the holy Spirit, the inſpirer of divine love into our hearts. For ever magnified and adored, O GOD, be thy unſpeakable love and goodneſs to us, miſerable, unthankful ſinners.

There is nothing in heaven, or in earth, that we ſo much deſire, as to be beloved by Thee; and to be knit unto Thee in hearty love and dutiful affection, in a lively faith, and hope in thy mercy, and in a conſtant care to obey, and to pleaſe Thee in all things.

Bleſſed be thy goodneſs, that Thou haſt not only advanced us to ſuch a degree of being, that we are capable eternally to love Thee, but that Thou haſt alſo inclined our hearts to love Thee above all things; and to place our contentment and our ſatisfaction in thy love, and in thy favour, as better than life it ſelf.

Give us, we humbly pray Thee, together with an unchangeable love to Thee, an holy compoſure, and tranquillity

quillity of mind in thy love to us. O let us never be ſo miſerable as to want a grateful ſenſe, and a well-grounded and aſſured hope of thy continued love to us, or grace to love Thee and our bleſſed Lord more than our lives.

Hear theſe our Prayers, moſt merciful Father, we moſt humbly beſeech Thee, in behalf of our ſelves, and of all thy whole Church, for the ſake of thy Son and our bleſſed Saviour JESUS CHRIST; To whom with Thee, O Father Almighty, and thy holy Spirit, be rendred all honour and praiſe, all might, majeſty, and dominion, and all love, ſervice, and obedience, by us, and by all thy Creatures, now and for evermore. *Pſal.* 71 *and* 63. *may be added here.*

N. B. Theſe four Prayers, *viz. For an holy Life and an happy Death*; *The Prayer in the Method of the Lord's-Prayer*; *The general Thankſgiving, being the Second Part of the Firſt Morning-Prayer for the Lord's Day*; *And the Prayer for the Love of GOD*, are propoſed to be uſed, together with the Collects and Pſalms, at thoſe ancient hours of Prayer, *viz.* at Nine, at Twelve, at Three, and at Six After-

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noon, by ſuch perſons, whoſe circumſtances and inclinations invite them thereto. But any, or all of them, may be uſed at ſuch other times as beſt ſuit with any one's occaſions or choice.

They who ſhall think fit to uſe the Pſalms mentioned at the end of each of theſe Prayers, may perhaps find it reaſonable to omit, in their private Devotions, ſome Verſes in them, as being more agreeable to the circumſtances of the *Pſalmiſt*, who wrote them, than to theirs, who cannot ſo well apply them to their own Condition. Thus, *Pſal.* 51. *Ver.* 8, 14, 19. may be generally omitted.

Pſal. 25. *Ver.* 15 and 17. may be thus read together, *viz. Turn Thee unto me, and have mercy upon me —— and forgive me all my Sin.*

Pſal. 62. *Ver.* 3 and 4. may be omitted.

Pſal. 86. *Ver.* 1 and 2. may be thus read together, *Bow down thine ear, O Lord, and hear me — My GOD, ſave thy ſervant, that putteth his truſt in Thee.* And *Ver.* 14. may be omitted.

Pſal. 71. *Ver.* 3, 6, 9, and 11. may generally be omitted; as alſo *Ver.* 8, and 16. by thoſe, who cannot well apply

ply them. *Ver.* 20. may be read thus: *Therefore will I praiſe Thee and thy faithfulneſs, O GOD: Unto Thee will I ſing, O Thou holy one of Iſrael.*

Pſal. 63. may be uſed only to *Ver.* 10. That and the two following Verſes relating to the then particular caſe of the *Pſalmiſt.* And ſuch other Verſes may be omitted as any perſon thinks moſt expedient.

Pſal. 103 and 145. being admirable and divinely-inſpired Forms of Praiſe and Thankſgiving, are moſt proper to be added both to their private Morning and Evening Prayers, by devout perſons, if not uſed by them in their Families, as was adviſed before.

And the *Benedictus* is alſo very proper to be uſed every Day by them, with the *Te Deum.*

WERE *it not for that happy Inſtitution of the Lord's-Day, on the which we are obliged, by the Laws of* GOD *and Man, to meet together for the Worſhip of* GOD; *we ſhould hardly ſee any Face of Religion among us: And in a little time ſhould ſcarce be diſtinguiſhed from Heathens. And certainly thoſe Men have little or no Senſe of Religion, that do make no Conſcience of ſanctifying that Day,* [*that is, of ſetting it apart for the Service of* GOD, *in Prayer, and Praiſes, and holy Meditation, as well in their own Houſes, as in the Houſe of* GOD;] *or that put no Difference between it and other Days.* *Archbiſhop* Sharpe.

PRAY-

PRAYERS
FOR THE
Lord's-Day;

To be added to the
Uſual Devotions of Families, or particular Perſons.

A Prayer for the Lord's-Day *in the Morning.*

ALL Glory be to Thee, O Lord our GOD, who, in compaſſion to humane weakneſs, which is not capable of an uninterrupted contemplation of Thee, ſuch as the Saints have above, haſt appointed a ſolemn day, on purpoſe for the Remembrance of Thee. We

We do eſteem it our privilege and our happineſs, to have a day of reſt ſet apart for thy ſervice, and for the concerns of our immortal Souls; to have a day free from diſtractions, diſengaged from the world, wherein it is our proper buſineſs and employment to admire Thee, to praiſe Thee, to worſhip, and to ſerve Thee.

Give us grace to worſhip Thee in ſecret, [with our families,] and in the congregation; to ſpend theſe days in doing good, as we have opportunity, in works of neceſſity, devotion, and charity; in prayer, and praiſe, and holy meditation. O let our Lord's-Day be ever to us a day ſacred to divine love, a day of heavenly joy and refreſhment; that we [and all under our charge] may employ that reſt and leiſure Thou giveſt to us, in giving all due worſhip, praiſe, and thanks to Thee.

And grant, we humbly pray Thee, holy Father, that thy bleſſed Spirit, who on the firſt day of the week did deſcend in miraculous gifts and graces on the Apoſtles, may deſcend upon us, and upon all chriſtian people; that we may be always in the Spirit of our Lord on the Lord's-Day. And ſince

the

the bleſſing of everlaſting ſalvation, which we Chriſtians do on this day commemorate, does wonderfully exceed the Creation commemorated by the *Jews*, O let our love and our praiſes, our devotion and our zeal, proportionably exceed theirs alſo. And this we beg for the ſake of JESUS CHRIST our Lord.

This Second Part may be uſed alſo every Day at III. *Afternoon.*

II.

WOrthy art Thou, O Lord of Heaven and Earth, to receive Glory, and Honour, and Power, for Thou haſt created all things, and for thy pleaſure they are and they were created. Thou haſt made Heaven, the Heaven of Heavens, with all their Hoſt; the Earth, and all things that are therein; Thou preſerveſt them all; and the Hoſt of Heaven praiſeth Thee. Glory be to Thee, O Lord GOD Almighty, for creating man after thine own image, and making ſo great variety of Creatures to miniſter to his uſe.

Glory

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Glory

Glory be to Thee, O heavenly Father, for our Being, and our Preſervation; for our Strength and our Health; for our Underſtanding and our Memory; and for all our abilities of mind and of body. Glory be to Thee for our friends and our benefactors; for our competent livelihood; for the advantages of our education; for all our known or unobſerved deliverances; and for the guard thy holy Angels keep over us.

But above all, glory be to Thee, for giving thy Son to die for our ſins; and for all the ſpiritual bleſſings he hath purchaſed for us; for our Baptiſm, and our early dedication to Thee thereby, and our inſtruction in thy holy Religion; and for all the opportunities Thou giveſt us of worſhipping and ſerving Thee [daily] in the aſſemblies of thy ſaints, and of receiving the holy ſacrament; and for the grace Thou giveſt us duly to value and to make uſe of ſuch thy favours towards us: For whatever ſin we have eſcaped, for whatever good we have done or thought, for all our helps of grace, and hopes of Heaven, glory be to Thee. Let all our ſouls praiſe the Lord,

Lord, and let all that is within us praiſe his holy Name.

Glory be to Thee, O Lord JESUS, for thy inexpreſſible love to loſt man; for condeſcending to take our frail nature on Thee; for all thy heavenly doctrine to inſtruct us; thy great miracles to convince us; and thy unblameable example to be a guide to us.

Glory be to Thee, for thy agony and thy bloody ſweat; for all the torments and anguiſh of thy bitter paſſion. Glory be to Thee, for thy glorious Reſurrection and Aſcenſion into Heaven; and for thy powerful Interceſſion for us at the right hand of thy Father. O gracious Lord, O bleſſed Redeemer, Thou who haſt done ſo much for us, how can we ever ſufficiently love Thee, praiſe Thee, ſerve Thee! Let all our Souls praiſe the Lord, and let all that is within us praiſe his holy Name.

Glory be to Thee, O bleſſed Spirit, glory be to Thee for all the miraculous gifts and graces which Thou didſt beſtow on the Apoſtles, to fit them to convert the World; and for inſpiring the ſacred Penmen of holy Scripture. Glory be to Thee, for propagating and continuing to us the light of the Goſpel of our bleſſed Lord. Glory

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Glory be to Thee, O bleſſed Spirit, glory be to Thee for all the miraculous gifts and graces which Thou didſt beſtow on the Apoſtles, to fit them to convert the World; and for inſpiring the ſacred Penmen of holy Scripture. Glory be to Thee, for propagating and continuing to us the light of the Goſpel of our bleſſed Lord. Glory

Glory be to Thee for inſtilling holy thoughts into our ſouls; for all the ghoſtly ſtrength and ſupport, comfort and illumination we receive from Thee: For all thy preventing, and reſtraining, and ſanctifying grace, Glory be to Thee. O bleſſed Spirit, let us never more by our Sins grieve Thee, who art the Author of life, and of joy to us. Let all our Souls praiſe the Lord, and let all that is within us praiſe his holy Name.

Bleſſing and Honour, Thankſgiving and Praiſe, more than we can utter, more than we can conceive, be unto Thee, O moſt adorable Trinity, Father, Son, and Holy Ghoſt, our Creator, our Redeemer, our Sanctifier, the one only true GOD, by all Angels, by all Men, by all Creatures, for ever and for ever. *Amen. Amen. Pſalms* 34 *and* 86, *may be added here, when 'tis uſed daily at* 3 *Afternoon.*

Another juſt before going to the Church.

MOST holy and infinitely glorious Lord our GOD, Thou art greatly to be feared in the aſſembly of thy

thy Saints, and to be had in reverence by all that draw nigh unto Thee. It is an infinite condeſcention in thy Majeſty, to ſuffer ſuch deſpicable Worms as we are, to come before Thee, to wait upon Thee, to ſpeak unto Thee, to have any thing to do with Thee in a way of grace and mercy.

Hadſt Thou dealt with us according to our deſerts, and rewarded us after our iniquities, we had been long ago in that place of torment, where prayer and the means of grace could do us no good. Pardon, we humbly pray Thee, all our abuſes of thy mercies; miſpending our time, prophaning thy Sabbaths, polluting thine ordinances, the unworthy returns we have made unto Thee for all thy benefits, which might juſtly cauſe Thee to withdraw thy ſelf from us, and thy bleſſing from thine ordinances.

Make us truly ſenſible of the worth of the opportunity which Thou on theſe days putteſt into our hands, for the good of our immortal Souls; let it not be as a price put into the hands of fools, that have no hearts to uſe it: Help us to make a wiſe and a right improvement of it, for the glory of thy

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thy Name; and for the preparing our ſelves for our eternal Reſt. Let our thoughts this day be much upon that reſt, and upon that wonderful love of thine in our redemption.

Take away our hearts of ſtone, that are ſo inſenſible of our own vileneſs, and of thy abundant goodneſs, and give us hearts of fleſh: Write thy law upon our hearts, put thy fear within us, that we may never depart from Thee. Let not thy Sabbaths nor thine Ordinances, be continued in vain unto us; but help us, we pray Thee, to grow in grace under all the means of grace we enjoy. The older we grow, and the nearer we come to our end, make us to be the fitter for thy ſelf.

Make us to love the habitation of thine houſe, and the place wherein thine honour dwelleth. Let it be our meat and our drink, the joy and rejoicing of our Souls, to do thy will, and to be employed in thy ſervice.

Viſit all the dark corners of the Earth with the light of thy glorious Goſpel; and let all that enjoy it walk worthy of it.

Make

Make our Sovereign, and all our ſuperiors, thy faithful ſubjects and ſervants. Let thy Prieſts be clothed with Righteouſneſs, and thy Saints ſhout aloud for joy.

Be in all our ſolemn aſſemblies; accompany thine own inſtitutions with thine own bleſſing. Make thy word in the mouths of thy Miniſters very effectual for turning many unto Righteouſneſs.

Be with us this day in all we undertake: Let our confeſſion of ſin, increaſe our hatred and watchfulneſs againſt it; let our praiſes and thankſgivings be the inward ſenſe, and our prayers the earneſt deſire of our ſouls; let our converſing with heavenly things have an influence upon us for the making us better.

Go along with us, we humbly pray Thee, into the aſſembly of thy ſervants; unite and compoſe our thoughts in thy preſence; let us attend upon Thee without diſtraction. Let us conſider Thou haſt an eye upon us at all times, and more eſpecially when we draw nigh unto Thee in the way of thy worſhip. Help us to pray unto Thee in Spirit and in Truth, becauſe

Thou

Thou art a Spirit, and requireſt ſo to be worſhipped.

Give us all hearing ears, ſeeing eyes, and underſtanding hearts. Let us hear thy word, as thy word, by which we ſhall be judged, and which is able to ſave our Souls, by our believing and obeying it, through JESUS CHRIST our Lord; in whoſe holy name and words we farther pray, *Our Father*, &c.

For the Lord's-Day, *at, or after Noon.*

ALmighty and eternal GOD, the Lord of heaven and earth, we thy Creatures proſtrate our ſelves before Thee, to expreſs our humble and grateful ſenſe of our dependance on Thee; to honour Thee with our praiſes and our thankſgivings, and with an hearty oblation of our ſelves, our ſouls, and our bodies, to thy ſervice; that our Spirits may be bettered by lifting up themſelves to Thee, from whom we come; by meditating thy praiſes; by exciting our love, and paying our acknowledgments to Thee.

We

We laud and magnifie therefore thy moſt holy name, thy infinite power, wiſdom, and bounty, which all the world proclaims with the higheſt praiſes.

But above all, we acknowledge thy ineſtimable benefits beſtowed upon mankind in CHRIST JESUS, the Son of thy love, whom Thou waſt pleaſed, in thy infinite mercy, to ſend among us in our own likeneſs, to aſſure us of thy good will towards us; and to inſtruct us in our duty towards Thee; and to give us hope of no leſs than immortal life, by patient continuance in well-doing.

We remember, with all thankfulneſs, our bleſſed Lord's miraculous birth, at which the Angels rejoiced; his moſt holy life; his bitter agony, and his bloody death; his glorious Reſurrection upon this day from the grave; his aſcenſion into the heavens, to ſit on the right hand of the Majeſty on high; his triumph over all the powers of darkneſs, and his ſovereign dominion over all Angels, authorities, and powers, whom Thou haſt made ſubject to him.

O GOD, how great was thy love to the ſinful ſons of men, which moved Thee

Thee to paſs by ſuch innumerable offences, whereby they had provoked thy ſevereſt diſpleaſure. How great was that love, which hath honoured our mortal nature with ſo high a glory; and committed the care of our immortal Souls to one ſo mighty to ſave, and ſo full of kindneſs, and moſt tender Charity towards us. O the greatneſs of thy love, which hath choſen us to be thy ſons and heirs, together with CHRIST JESUS; and hath ſet ſuch an High-Prieſt over thy Houſe and Family, to make interceſſion for us; to diſpenſe all divine bleſſings to us; and to ſend forth Angels themſelves to be miniſtring Spirits for them who ſhall be heirs of Salvation.

Who can underſtand the exceeding riches of thy grace, in ſending the Holy Ghoſt to be a witneſs of our Saviour's Reſurrection and Exaltation; and to make us abound in hope, that we ſhall be one day raiſed from the dead, and carried to heaven, and keep a perpetual reſt, after our ſhort labours here, with our bleſſed Lord and Maſter in his eternal Glory. O that we could begin this reſt this day, in devout meditations on theſe things; in unſpeakable

ſpeakable joy and ſatisfaction of heart, in the aſſured hope and expectation of them; and in bleſſing and praiſing Thee, who haſt given us ſuch good hope and everlaſting conſolation.

Lift up our minds, we pray Thee, above all thoſe little things here below, which are apt to diſtract our thoughts, and to turn away our eyes from that heavenly bliſs, and keep them above, in the ſerious contemplation of it, till we be in love with it; and our hearts be fully bent and reſolved to ſeek it every day in thoſe ways wherein JESUS hath gone before us, though it ſhould be with the loſs of all that we here poſſeſs. It is but meet and fit that we ſhould wholly quit our own will, and devote our ſelves to follow thine; eſpecially ſince Thou haſt ſhown ſuch unuſual kindneſs towards us, as, if we had been innocent, we durſt not have preſumed to expect from Thee.

We are aſhamed, O Lord, to think that ever we have diſobeyed Thee, to whom we ſtand ſo deeply indebted, both as we are thy Creatures, and as we are redeemed by the precious blood of thy Son JESUS. It grieves us that we have tranſgreſſed ſo many of thy righ-

righteous and good laws, by which it is our happineſs, as well as our duty, to be governed: We abhor the thoughts of ever breaking them any more; beſeeching not only thy gracious pardon for all our paſt offences, but alſo thy acceptance of our entire reſolution to agree with thy will in all things for the time to come.

We here again moſt ſolemnly dedicate all the Powers of our Souls, and of our Bodies, to thy ſervice; deſiring unfeignedly that all the thoughts and deſigns of our minds, all the affections and paſſions of our hearts, and all the actions of our life and converſation, may be pure, holy, and unreproveable in thy ſight.

For which end, we moſt humbly implore the aſſiſtance of thy good Spirit, which our Lord hath encouraged us to hope Thou wilt give to thoſe that ask and ſeek it with their whole heart. O let thy mercy be upon us, according to thy word, according as our hope is in Thee; and our hearts ſincerely and ſtedfaſtly ſet to keep all thy commandments. Search us, O GOD, and know our hearts; Try us, and know our thoughts, and ſee if there be

be any way of wickedneſs in us, and lead us in the way everlaſting.

Fill our minds with awful and reverent thoughts of Thee, as our ſovereign Lord and our Judge. Settle in us an immutable love to Thee, and the higheſt eſteem of thy favour and thy grace, as better than life it ſelf; that ſo we may ſtudy, above all things, to approve our very hearts, and all our actions, to Thee; and may feel the ſenſe of thy acceptance of us, giving us greater pleaſure than all the world can afford us.

Make it our delight to praiſe Thee, to call to mind thy loving kindneſs, to offer to Thee the ſacrifice of thankſgiving; and to meditate on thy precious promiſes. Help us to take heed to our ſelves, leſt our hearts be at any time overcharged with ſurfeiting and drunkenneſs, and the inordinate cares of this life; To have our converſation without covetouſneſs, and to be content with ſuch things as we have; To poſſeſs our bodies in ſanctification and in honour; To love our Neighbours as we love our ſelves; and as we would that others ſhould do to us, to do even ſo to them; To live peaceably,

as much as in us lieth, with all men; To put on the ornament of a meek and quiet Spirit; To take thoſe who have ſpoken in the name of our Lord, for an example of ſuffering afflictions, and of patience; and when we ſuffer, as Chriſtians, not to be aſhamed; but to glorifie Thee, our GOD, on this behalf.

And accept, good Lord, we humbly pray Thee, of all the praiſes and acknowledgments of thy people, who meet together on theſe holy Days, according to thy will; and aſſiſt us all to render Thee ſtill more hearty and affectionate Praiſes in thoſe holy aſſemblies to which we do at any time join our ſelves. All which mercies, we moſt humbly beg of Thee, for the ſake of thy Son and our bleſſed Saviour JESUS CHRIST. To whom with Thee, O Father, and thy holy Spirit, be all honour and glory, now and for ever. *Amen.*

For the Lord's-Day *at Evening.*

O Eternal and glorious Lord our GOD, our Creator, and our Governour, our Lawgiver, our Saviour, and

and our Judge, we own with all humility, gratitude, and veneration, that perfection of wiſdom, goodneſs, and power, by which Thou didſt in the beginning create all things in that order, magnificence, and excellency, which we behold; ſo that the glories of thy nature ſhine forth in the works of thy hands.

We praiſe, we magnifie, and we extol Thee, for all thoſe wonderful works, which Thou didſt in ſix days produce; and that reſting on the ſeventh day, Thou didſt ſanctifie it to thy ſolemn worſhip, and to our great advantage.

We glorifie thy Name, that Thou haſt exalted us men to ſuch an eminent degree of being, as to make us a little lower than the Angels, the inhabitants of Heaven, and the conſtant attendants upon the throne of thy glory; that Thou haſt endowed us with the prerogative of underſtanding, and with the privilege of choice; that Thou haſt made us capable of knowing, and loving, and ſerving Thee; and that our higher faculties have a peculiar reſerve for Thee, and cannot without ſacrilege be wholly eſtranged and withheld from Thee.

Bleſſed be GOD, that after we had alienated our ſelves from Thee, by breaking thy Laws, and had provoked thy wrath, and forfeited our happineſs, and introduced depravation and miſery, Thou didſt, out of the ſame infinite goodneſs, which created us at firſt unto good works, create us again unto them by CHRIST JESUS, the Son of thy love, and the Saviour of thy lapſed Creation.

Bleſſed be Thou, O GOD, who waſt pleaſed to ſend thine only begotten Son down from Heaven, to viſit and recover us, who had forſaken Thee, and undone our ſelves. To Thee in CHRIST we now make our addreſſes, and pay our homage, as by Thee in CHRIST, we are taught the doctrine of our Religion and Happineſs. We confeſs, that from him proceed all divine manifeſtations and communications unto men.

We bleſs Thee for what our Lord and Saviour has done and ſuffered for us; for his Birth, and for his Life and Death, and for his Reſurrection from the dead, as on this day of the Week; for his Aſcenſion into Heaven, (as an atteſtation of his Doctrine, and a reward of his ſufferings;) and for that he

he is ſet down on the right hand of the Majeſty on high, all Angels and Arch-Angels being made ſubject unto him, and miniſtring to the welfare of thoſe who are the purchaſe of his blood.

We bleſs Thee that Thou haſt made him the Author and the Pattern of our Religion, and of our Happineſs; that by him we can underſtand Thee, the object of all adoration; and can approach Thee with good hope of finding favour and help ſeaſonable at all times, and proportionable to our needs.

Grant that we may make uſe of Him, as the only true and divine *Mediator* between GOD and Man; and that being *followers* of our bleſſed Redeemer, we may paſs (as he did) thro' a religious life, and a temporary death, to a joyful reſurrection and a glorious immortality.

Thus fit us at laſt to be for ever with the Lord, and with the moſt humble proſtrations and joy unſpeakable to adore him, who has redeemed us by his blood, and ſaved our Souls from death eternal.

Give us the Grace ſo to ſeparate our ſelves on theſe holy days from worldly thoughts and imaginations, that we

may be at entire *liberty* for the uſe of thoſe *means*, and for the exerciſe of thoſe *duties* in which we have ſacred communion with Thee; and by which *religious diſpoſitions* are eſtabliſhed in us, and unchangeable *reſolutions* of living religiouſly, upon full ſatisfaction of reaſon and judgment, that our Religion is entirely and abſolutely for our good; and that Thou haſt been exceedingly gracious to us, in making us capable of Religion, and in laying us under the moſt natural obligations to be religious.

Grant that in the addreſſes which we make unto Thee by Prayer and Thankſgiving, on behalf of our ſelves, and of all chriſtian people, and of all mankind, and in the addreſſes Thou makeſt unto us by the miniſtry of thy word, we may feel ſuch impreſſions of thy image upon our Souls, as may enlarge our veneration of thy Majeſty, and our longings after the compleat, and neareſt, and eternal, and uninterrupted converſe with Thee in Heaven.

Suffer us not to *reſt in the Means*, without attaining the *End*; or to think it ſufficient for our recommendation to Thee, and approbation by Thee, that we have enjoyed the liberty and pri-

privilege of *ſpeaking* unto Thee, and of *hearing* Thee ſpeak unto us: But let thoſe transforming *religious exerciſes* have their full and proper effect, in order to the renewing of our natures, and the reforming of our lives; that we may be ſanctified and made holy, by practiſing the ſeveral inſtances of holineſs; and may become like unto Thee, by imitating Thee in all Goodneſs, Righteouſneſs, and Truth.

Let us and all others who wait upon Thee on theſe Holy-days, according to thy appointment, become the better all our lives for the religious exerciſes of theſe days; that ſo we may be prepared for, and aſſured of that everlaſting *reſt in heaven*, which Thou haſt provided for thoſe who are in the *temper* of their *ſpirits*, and in the *courſe* of their *lives*, the children of GOD. Grant this, according to the deſign of him, who is in the moſt exalted and peculiar ſenſe THE SON OF GOD, and the Saviour of men, JESUS CHRIST our Lord; in whoſe Name we further pray unto Thee, ſaying, *Our Father*, &c.

For the Lord's-Day *at Night.*

MOST great and infinitely glorious Lord our GOD, who art exalted far above the Heavens, and above the praiſes and apprehenſions of the beſt of thy Creatures; we render unto Thee all poſſible Praiſe, Honour and Glory, for what thou art in thy ſelf, and what thou art unto all thy Creatures.

We adore thy infinite wiſdom, power and goodneſs, ſo apparent in creating, preſerving, and providing for them. The Heavens declare thy glory, O GOD, and the Firmament ſhews thy handy-work. The eyes of all wait upon Thee, and thou openeſt thy hand, and filleſt them with good.

But what ſhall we render unto Thee, moſt gracious GOD, for thy unſpeakable goodneſs unto mankind, not only in making us capable of ſerving and enjoying Thee; but in providing for us a Saviour, to reconcile and renew us, when we had forfeited thy favour, which was our happineſs; and loſt thine image, which was our excellency and glory!

We

We praiſe Thee, that we live in a place where thy Goſpel is preached, and the way to Heaven ſo clearly revealed; where we have ſo many opportunities of hearing from Thee, and of waiting upon Thee; that this day we have enjoyed the means of being happy with Thee for ever. We pray Thee to accompany the ſame with thy bleſſing to that end. Let us be the better for the Sermons we hear, for the ordinances we enjoy, for the duties we are employed in. Let the fruit be unto holineſs, and the end everlaſting life.

Let our thoughts be much upon that happy ſtate, where we ſhall offend Thee and our ſelves no more; but ſhall reap our Redeemer's purchaſe for thoſe that ſincerely love and ſerve Thee. Look in much mercy upon all mankind; let all the ends of the Earth ſee the ſalvation of our GOD. Increaſe the number of true believers; add daily to thy Church ſuch as ſhall be ſaved.

Forgive the crying ſins of theſe Nations. Turn us unto Thee by a ſpeedy and unfeigned repentance and reformation, that iniquity may not be our ruin. Compoſe our differences, make up our breaches, heal our diviſions.

Endue our Sovereign with all neceſſary qualifications for his preſent and future happineſs. Let none of our Magiſtrates bear the Sword in vain, but be faithful to that truſt committed to them.

Let the doctrine of thy Miniſters be pure, and their lives exemplary, for the good of Souls; accompany their endeavours with thy bleſſing. Bring ſeaſonably to our remembrance what we read or hear of thy word: let us ſo have it always in our minds, that we may not dare at any time to ſin againſt Thee.

As we are every day nearer our end, let us be every day more and more fit for keeping an eternal Sabbath with Thee in Heaven. Return gracious anſwers to the Prayers of thy ſervants. Pardon whatever Thou haſt ſeen amiſs in us or any others this day, through JESUS CHRIST, who hath taught us thus to pray, *Our Father*, &c.

A Plain

ACCOUNT

OF THE

Inſtitution, Nature & End

OF THE

LORD's-SUPPER;

And of the

Advantages and Neceſſity

OF THE

Frequent Uſe of it,

In Order to the

CHRISTIAN LIFE:

As alſo of what *Preparation* is needful for worthily and frequently Receiving it.

By JOHN MAPLETOFT, D. D.
Vicar of St. *Lawrence Jewry.*

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A Plain

ACCOUNT

OF THE

Inſtitution, Nature, and End

OF THE

Lord's-Supper, &c.

THE Sacrament of the Lord's Supper is a Religious or Holy *Rite*, inſtituted by our Saviour, to be a continual *Remembrance* of the Sacrifice of his *Death*; and, as of the *Benefits* which we receive, ſo alſo of the *Duties* which we are obliged to thereby.

This *Death* of CHRIST, and conſequently all the *mercies* thereby procured

cured to us, we are commanded to commemorate, by eating Bread and drinking Wine, with Thankſgiving to GOD. Which Bread and Wine being conſecrated or *ſet apart* for that uſe, and to that end *broken* and *poured out*, are a lively Figure, and ſenſible Repreſentation of the *Body of our Lord* JESUS CHRIST, which was *given*, Luke xxii. 19. and *broken*, 1 Cor. xi. 24. *for us*; and of *his Blood of the New Teſtament*, (or of the *New Covenant*) *which was ſhed for many for the Remiſſion of Sins*, Matt. xxvi. 28. Or, (which is of the ſame import) of the *New Teſtament* (or of the *New Covenant*) *in his Blood, which was ſhed for us*, as we read, *Luk.* xxii. 20. and 1 *Cor.* xi. 25.

As the Sacrament of *Baptiſm*, enjoined by our Lord, was taken up from a *cuſtom* the *Jews* had of *waſhing* thoſe in Water whom they received into their Religion; ſo this other Sacrament anſwers to another *cuſtom* then in uſe among them. At the end of the Feaſt of the Paſſover, the *Maſter* of every Family took Bread and Wine, and after the then uſual form of *Thankſgiving*, diſtributed them to all the Company. This Cup was called by

by them the *Cup of Praiſing*, or the *Cup of Bleſſing*.

Anſwerably to this cuſtom of the *Jews*, our Lord, after he had celebrated the Paſſover with his Family, the Twelve Apoſtles, inſtituted this Sacrament. He *took Bread, and gave thanks, [to God] and brake it, and gave it to his Diſciples.* And he *took the Cup, and when he had given thanks, he gave it to them, and they all drank of it*, Luke xxii. 19. 1 Cor. xi. 24. Matt. xxvi. 27. Mark xiv. 23.

But tho' our Lord uſed the ſame kind of Action or Ceremony, yet 'tis evident that he did it to a different purpoſe, or with *another* view or *ſignification* than they had therein.

The Feaſt of the *Paſſover*, which the *Jews* celebrated, was a *Memorial* of their Forefathers *Deliverance* out of *Egypt*, by the Angel's *paſſing over* thoſe Houſes on which the *Blood* of the Paſchal *Lamb* was ſprinkled, when he ſlew all the firſt born of the *Egyptians*.

Now our Lord was pleaſed to *ſubſtitute* this Sacrament of his Body and Blood, or of his *Death* thus repreſented to us therein, in the place of that *Memorial* of their deliverance out of

Egypt,

Egypt, which was hitherto celebrated by God's expreſs command.

The conſecrated Bread and Wine are the *Body* and *Blood* of CHRIST, in the ſame ſenſe in which the *Lamb* which they ſacrificed year by year, was the *Lord's-Paſſover*; that is, it was a *Memorial* of the great *Deliverance* then vouchſafed to the Children of *Iſrael*.

But now we Chriſtians do in and by this Sacrament thankfully commemorate that much *greater* and more general *Deliverance*, viz. of Mankind, from *Sin and Death eternal*, by the *Blood of that Lamb of GOD, who takes away the Sins of the World*; of which *Blood*, and of which *Deliverance*, the *Blood* of the Paſchal *Lamb*, by the ſprinkling whereof on their Houſes, the *Iſraelites* were *ſaved* from deſtruction, was a moſt evident and ſignificant *Type*.

By the word *Teſtament*, or *Covenant*, here uſed by our Lord, and other where, we muſt underſtand the *Inſtitution of Religion*, 2 Cor. iii. 6. *Heb.* viii. from ver. 6, to 13. and *Heb.* ix. 15, 18. The *Jewiſh* Religion, and the *Chriſtian* Religion, are each of them called a *Teſtament*, or a *Covenant*.

When

When the two *Inſtitutions* are diſtinguiſhed one from the other, the *Jewiſh* is called the *firſt and the old Covenant*; and the *Chriſtian*, is called the *ſecond and the new Covenant.*

By CHRIST's *Blood of the new Covenant*, and by the *new Covenant in* [*this*] *his Blood ſhed for many for the Remiſſion of Sins*, is meant the ſame thing. And as the *Blood of the Sacrifice*, which was uſed in the *ſetting up* the Religion of the *Jews*, Exod. xxiv. ver. 8. is called the *Blood of that Covenant*; ſo the *Blood of CHRIST*, our great propitiatory Sacrifice, is called the *Blood* of this *Covenant.*

The Blood of CHRIST is the Blood of the *New Teſtament*, or the *New Covenant*; *Repentance* and *Remiſſion of ſins*, is the *ſubſtance* of this Covenant, *Luke* xxiv. 47. By this Covenant, and by the *Death of CHRIST*, which was the *federal Rite*, we are abſolutely obliged to *Repentance*, and conditionally aſſured of *Pardon.* The Lord's-Supper is not properly the *federal Rite*, or the *Covenant Rite*, but the *Memorial* of it. The *Death of CHRIST* was the *federal Rite*, and the *Lord's-Supper* is the *Memorial* of CHRIST's Death.

But

But tho' the Lord's-Supper is neither a *proper Sacrifice*, nor the *Great* Original or Primitive *federal Rite*, ſtrictly ſpeaking; yet it being a *Feaſt* upon a *Sacrifice*, or in Commemoration of that *Great Sacrifice* of the Death of CHRIST, which was the *True* and *Proper Federal-* or *Covenant-Rite*; it may be ſtyled a *federal Rite* in the ſame ſenſe in which the *Jews* eating of their Sacrifices was, or might be eſteemed to be ſuch a *Rite*, viz. an open *Profeſſion* of their being in *Covenant* with GOD, and having *devoted* themſelves to his Service, as his *peculiar People*; and of their *imploring* and depending upon that eſpecial *Favour*, and Protection, and *Bleſſing*, which they hoped to receive from that GOD, whom they *worſhipped in this manner*.

Now the great and moſt general *End* of this *Holy Inſtitution* is plainly delivered in thoſe words of our Lord, recorded both by St. *Luke* and St. *Paul*; *This is my Body, which is given (which is broken) for you; This do in remembrance of me.* And again, by our Lord's ſaying, when he gave the Cup, *This is the New Teſtament*, or *New Covenant, in my Blood, which is ſhed for you; This*

do

do ye, as oft as ye drink it, in remembrance of me. All CHRIST's Diſciples are here commanded, by frequently *repeating* that holy *Action*, and that viſible *Repreſentation* of JESUS CHRIST thus *dying* for them, to *fix* in their minds a deep and laſting *ſenſe* of his unſpeakable *love* and infinite *condeſcenſion* in ſhedding his Blood for the *remiſſion* of their ſins, and for *reconciling them* to GOD by his *Death* on the Croſs. They muſt thus *look unto JESUS, the Author and finiſher of their Faith*, firſt *enduring the Croſs*, and now *ſet down at the right hand of the Throne of GOD*, Heb. xii. 2. *where he ever liveth to make interceſſion for them*, and to *ſave to the uttermoſt all thoſe who come unto GOD by Him*, Heb. vii. 25.

This Sacramental *remembrance* of CHRIST's ſuffering for us, St. *Paul* explains by our *ſhewing forth his Death. For as often as ye eat this Bread, and drink this Cup, ye do ſhew forth* (or *declare*) *the Lord's Death till he come*, 1 Cor. xi. 26. We do by this ſacred *Action* commemorate, *ſhew forth*, or declare, and *make* an open *Profeſſion* to all the World, of our *Faith* and *Hope* in, and of our entire *dependence* upon the

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crucified JESUS, and upon that Blood of the *New Covenant* ſhed for us, for the *remiſſion* of all our ſins, and for our *reconciliation* to his Father; and conſequently, we do thereby make profeſſion of our *love*, and of our *thankfulneſs* to him, and of our reſolved *obedience* to all his commands; by all which we demonſtrate our ſelves to be his *Friends* and his *Diſciples* indeed.

We do alſo *ſhew forth* or declare, and with thankſgiving commemorate, our *Lord's Death* to God the Father, who *ſo loved the World, as that he gave his only begotten Son to die for us*, by our thus repreſenting and *pleading* before him the ineſtimable *Sacrifice* of that *Son* of his, in whom he is well pleaſed: And by the virtue and *merits* of this *Sacrifice*, we do, with an *humble Faith* and reliance upon his *Promiſes*, and upon that *new Covenant* made in and ſealed with the *Blood of his Son*, earneſtly requeſt all thoſe *Benefits* which were purchaſed for us by our bleſſed Saviour's Croſs and *Paſſion*; viz. The *Pardon* of all thoſe ſins which we have repented of and forſaken; *Grace* to guide and to aſſiſt us in performing all that GOD now requires of us; and *Life eternal*. And

And thus ſome of the *Primitive* Chriſtian Writers believed and aſſerted, (moſt probably from ancient Tradition) that our Saviour inſtituted this Sacrament as a Publick ſtanding *Rite* or Ceremony, whereby, or in the uſe of which, his Diſciples were to *pray* to God, and to *praiſe* him, now under the *Goſpel*, inſtead of thoſe *bloody Sacrifices* the *Iſraelites* uſed, whereby to invocate or pray to, and to bleſs and praiſe him under the old Law.

Hence they call this Sacrament, the *Euchariſt*, or the *Sacrifice of Praiſe* to God; as alſo an *Oblation*, and a *Sacrifice without Blood*, and a *reaſonable Sacrifice*; that is, a thankful commemoration, or *memorial* of Chriſt *once offered to bear the Sins of many*, or once *appearing to put away Sin, by the Sacrifice of himſelf*, Heb. ix. 26, and 28. By which Figures of his *Body broken*, and of his precious *Blood ſhed* for us, thus repreſented in the conſecrated Bread and Wine, and received by us in obedience to our Lord's command, we do plead before God the *merits* of that *Sacrifice* of his Son once offered on the Croſs for us; and we do humbly beg of him all the *Bleſſings* procured for us thereby.

This

This Uſage or Manner of *Sacrifice*, *viz.* The *Holy Euchariſt* in the Chriſtian Church, is agreeable to a celebrated Tradition of the *Jewiſh Rabbins*, that in the days of the *Meſſiah*, who was to be a *Prieſt for ever after the order of Melchiſedeck*, the *bloody Sacrifices* offered by the *Aaronical Prieſts* ſhould ceaſe; and the *Sacrifice of Praiſe*, or Thankſgiving, ſhould only remain; which ſhould be, and is to be for ever celebrated with *Bread* and *Wine*, in like manner as *Melchiſedeck*, the Prieſt of the moſt high God, met *Abraham*, when he bleſſed him, *Gen.* xix.

And therefore the Primitive Chriſtians made the Sacrament of the *Lord's Supper*, a conſtant part of their *daily publick worſhip*, whenever they met together for that end: And for ſome after-ages, when men grew leſs *devout*, they uſed it at leaſt in their Aſſemblies on the *Lord's Day*.

And they thought every true Chriſtian ſo nearly concerned and *obliged* to *do this*, *in remembrance of his Lord*, upon every occaſion which offered it ſelf, that by one of thoſe which are called *The Apoſtolical Conſtitutions*, the Faithful, who aſſiſted at the *reading* of the holy

holy Scriptures and the *publick Prayers*, were liable to be excommunicated, unleſs they *received* the holy Sacrament alſo with the Congregation.

And it is but too well known, both from Eccleſiaſtical *Hiſtory*, and from common *obſervation* and experience, in this as well as in other Ages and Places, that as Chriſtians grew *more remiſs*, and were *leſs frequent* in receiving this holy Sacrament, ſo they grew *leſs devout*, *leſs holy*, leſs heavenly or *ſpiritually minded*, and more *carnally-minded*, that is, *leſs Chriſtians*.

The *neglect* of this holy Inſtitution was ever attended with a proportionable and very ſenſible *decay* of the *love* of GOD, and of their chriſtian Brethren; and of all ſobriety, righteouſneſs, and godlineſs, that is, of the truly *chriſtian life*. So that the ſcandalous and too general *diſuſe* (not to ſay *contempt*) of this holy Ordinance, hath at length even *undone* (to uſe the words of a pious and judicious Biſhop of our Church) *the chriſtian World: for it hath ſpoiled CHRIST's holy Religion, and hath turned it into quite another thing*, viz. into a bare *Form* or ſhew of Godlineſs, without that *Power* and Life which

which ſhone ſo bright in thoſe Primitive Ages, and in thoſe Places in which the celebration of this Sacrament was a conſtant part of their publick Worſhip.

Nothing certainly can more powerfully *affect* the Conſciences of *Men*, than the *Death* of the Son of GOD on their behalf, and *for their Sakes*; nothing can give us a more *true ſenſe* of the *heinouſneſs of our ſins*, nor affect our *hearts* with a deeper *ſorrow* for, and *diſpleaſure* againſt them, than the ſerious *conſideration* of the *bitter ſufferings* of our bleſſed Saviour, to *redeem* us from that *eternal Death* which is the *wages* of ſin; and to reconcile us to GOD, and to *purchaſe* for us that *Eternal Life*, which is *the gift of GOD thro'* the ſame *JESUS CHRIST* our Lord.

Nor can any thing more effectually and ſtrongly *engage* us to *love* our bleſſed Lord, and to dedicate our ſelves entirely to his *ſervice*, than a deep and frequent Reflexion upon his having thus laid down his *life* for us, and *waſhed us* from our ſins in his *own Blood*, whilſt we were yet his *Enemies*.

And as we are under obligation from the Death of CHRIST to *repent*, and

and to live *religiouſly*, ſo all this works upon our *reaſon*, for our ſatisfaction and perſuaſion, ſo far only as it is well and ſeriouſly *conſidered* by us; and it cannot be *conſidered* unleſs it be *remembred*.

But beſides this more *general End* thus declared by our Lord himſelf, *viz.* to be a *continual* ſtanding *Memorial* of his aſtoniſhing *love* in ſhedding his Blood for our *Redemption*; St. *Paul* aſſigns two other very conſiderable *ends* or *uſes* of the Lord's-Supper, or *advantages* to be had by our devoutly and frequently attending this Ordinance of our Lord, 1 *Cor.* x. One of them he thus expreſſes, *ver.* 16. *The Cup of Bleſſing which we bleſs, is it not the communion of the Blood of CHRIST? The Bread which we break, is it not the communion of the Body of CHRIST?*

The queſtion put by St. *Paul* makes the aſſertion here intimated more poſitive and undoubted: And theſe words, *viz. The Cup of Bleſſing, is the communion of the Blood of CHRIST, and the Bread, the communion of the Body of CHRIST*, do naturally *import*, that all the *Faithful*, all who *duly receive* theſe Holy Myſteries, the Signs and Pledges

of our Lord's exceeding great Love in dying for us, and who do *ſpiritually feed on CHRIST* in their hearts by *Faith* with *Thankſgiving*, are hereby made *partakers* of his moſt bleſſed *Body* and *Blood*; that is, they have hereby *communion* with GOD through JESUS CHRIST, or in that *new Covenant* made in his Blood, and in the *Religion* ſet up by him at his Death.

St. *Paul* plainly alludes to the Cuſtom of *feaſting upon Sacrifices*, whether offered to the *true* GOD, or to *Idols*. The *Gentiles* who did eat of the Sacrifices *offered to Devils, by drinking of their Cup, and being Partakers of their Table*, are preſum'd by him to *have fellowſhip* or communion *with* them, 1 *Cor.* 20, 21. And both the *Jews* who did eat of the Sacrifices offered to GOD, and were *partakers of the Altar*, ver. 18. and ſo alſo the Chriſtians who did *drink of the Cup of the Lord*, and were *partakers of the Lord's-Table*, ver. 21. had fellowſhip and communion with GOD thereby.

All thoſe who did thus, as it were, eat and drink with GOD at his *Table*, did expect and *hope*, by paying ſuch homage and *ſervice* to him, to be partakers

takers of the *Bleſſings* and *Benefits* which GOD beſtows on thoſe who are thus in *Covenant* with him, and who worſhip him according to his *Will* and *Appointment*.

And thus in the *Lord's-Supper*, all Chriſtians, who worthily *drink of the Cup of the Lord*, and are *partakers of his Table*, have Communion with GOD, or *Fellowſhip with the Father, and with his Son JESUS CHRIST*, 1 John xiii. in the chriſtian Religion. *Having Peace with GOD through our Lord JESUS CHRIST*, Rom. v. 1. they *have thro' him* (by the Covenant made in his Blood) *an acceſs, by one Spirit unto the Father*, Eph. ii. 18.

They being now *reconciled to GOD* by the Death of his Son, and hereby *owning* him for their Lord and *Saviour*, and *profeſſing*, and acting, or exerting their *Faith* in his Name by their ſincere *obedience* to this and all his Laws, they do humbly *lay claim* to their part or ſhare in the *joint-intereſt* and *common right* all true Chriſtians have to the *Benefits* purchaſed for them by the *Death* of CHRIST. And GOD doth hereby give to them the *Signs*, the *Pledges*, and the *Seals* of the *Pardon* of

all their Sins, and of the *guidance* and the *assistance* of his holy Spirit, and of *eternal Life*, (which are the great Promises of the Gospel) thro' the Mediation of our Lord, and in virtue of the *new Covenant* made in and sealed with his Blood; and thus *represented* and thankfully owned, *agreed* to, and *renewed* on their parts, by their obedience to this his express command.

Nor is it to be doubted, but that in the due *use* of this so expressly and solemnly enjoin'd an Act of Christian Worship, as well as of all other *institutions* of our Lord, all true Christians have *Communion* with GOD through JESUS CHRIST by *deriving* from Him, and by *partaking* of the *Communication* of the holy Spirit, for the enlightning, sanctifying, and strengthning of their *Minds*, and for the reforming, and the directing and guiding of their *Lives*.

St. *Paul* adds a third end or use of our frequenting the Table of the Lord, 1 *Cor.* x. 17. *We being many are one Bread* (or one Loaf) *and one Body: for we are all partakers of that one Bread*, or that one Loaf; as if he should say; All we who, being many, are partakers of that one

one Feaſt, are thereby ſuppoſed (as all thoſe who did eat of the ſame Sacrifices always were) to be *united* together in the ſtricteſt *bond* and tye of the *ſame Religion*; we are all *parts* of one and the ſame *body*, and are all of the ſame piece, as a loaf of Bread is made up of many *different grains* of Wheat all wrought into one *entire Maſs*.

And thus when we *partake* together of this *holy Feaſt*, in remembrance of our Lord's Death, and of that *Covenant* in his Blood ſhed for the remiſſion of all our *ſins in common*, we do own our ſelves to be *living Members* of that *Body*, of which CHRIST is the *Head*: And we are hereby both *put in mind*, and alſo ſtrongly *engaged*, or rather *conſtrained*, by that *amazing love* of GOD here repreſented in ſending his Son to be a *propitiation* for our ſins by thus dying for us, to bear the moſt tender *affection*, and to ſtudy to *do all the good* we can to every Chriſtian *Brother*, who is the *purchaſe* of the ſame *Blood* of CHRIST, whereby we are *redeemed* to GOD.

We are all *obliged* therefore, by the open *profeſſion* we make, to be Members of the ſame Body, and to *have one*

common Lord, one Faith, one Baptiſm, one GOD and Father of us all, Eph. iv. 5, 6. to live as thoſe who are animated with *one Spirit* of brotherly love and *kindneſs* towards each other; always *endeavouring to keep the unity of the Spirit in the bond of Peace,* Eph. iv. 3. *Beloved,* ſaith St. *John, If GOD ſo loved us, we ought alſo to love one another: And to walk in love, as CHRIST alſo hath loved us, and hath given himſelf for us,* 1 John iv. 11. Eph. v. 2.

The *frequent* and *devout uſe* of this Sacrament is alſo one of the moſt *effectual means* of our *growth* in Grace, or our farther *ſanctification*; and that not only from the *bleſſing* of GOD, who always annexes an *inward grace* to all *outward means* of his own *appointment*, ſuch as are *Baptiſm*, and the *Lord's-Supper*, *Prayer*, &c. but alſo from the peculiar *nature* of the performance it ſelf.

Our *Faith*, by which we *receive CHRIST*, and without which we cannot *pleaſe* GOD, is here *exerciſed* and confirmed in the moſt lively and *effectual* manner; *CHRIST himſelf* being in this Sacrament *evidently ſet forth before our eyes as crucified among us*, Gal. iii. 1.

This viſible *repreſentation*, and the deep

deep *ſenſe* we cannot but have excited in us thereby of the *aſtoniſhing love* of GOD in giving his Son, and of our bleſſed Lord in thus *dying* for us, muſt needs *awaken* and *enflame* our love to Him who thus *loved us*; and to all our *Brethren* alſo, whom he hath *commanded* us to *love* for his ſake, ſo as he *loved* us.

And this *reflexion* will conſequently *engage* us to and *confirm* us in a cheerful uniform *obedience* to all GOD's Laws, and to that *holineſs* of heart and life which fits us for *communion* with GOD here, and for the *enjoyment* of him in Heaven.

We do alſo hereby *dedicate* our ſelves *a-new* to GOD's ſervice, whoſe we do hereby own our ſelves to be by another title; not only as we are his *Creatures*, but alſo as we are *bought* with a Price, the precious *Blood* of the *Son* of GOD.

The thus accuſtoming our ſelves to *remember*, and to *conſider*, that is, to cauſe our *minds* to *dwell* much and often on theſe great *objects* of our *Faith*, and of our *Hope*, cannot fail to affect our *hearts* with ſuch a deep *ſenſe* of GOD's ineſtimable *Love* to us, and ſuch an *hearty ſorrow* for, and hatred of our

ſins, (which were not otherwiſe to be expiated than by the Death of the *Son* of GOD) as will powerfully *excite* us to, and *aſſiſt* us in *working* out our Salvation, and *perfecting holineſs in the fear* [*and in the love*] *of GOD.*

The chief end of this holy Inſtitution is, as we have ſeen, the *remembrance of CHRIST*, and of his *Death*; of the great *benefits* we receive thereby; and of the *duties* we are obliged to, in order to obtain thoſe *benefits.*

If therefore we conſider what *CHRIST* is, *viz. GOD dwelling in*, and *united* to, and manifeſting and *communicating* himſelf to us, by *JESUS CHRIST*, our Lord and King, our Lawgiver, Saviour and Judge; if we conſider what the *Death of CHRIST* is, *viz.* the *Atonement* for ſin, and the *ſanction* of our Religion; we muſt conclude from all this, that as our Religion is the *Duty of Repentance*, encouraged by the *promiſe of forgiveneſs*; and as a propitiatory *Sacrifice* is an obligation to *Repentance*, and an aſſurance of *Pardon*; ſo a *reſolution* agreeable to this, is that *diſpoſition* of mind with which we are to *celebrate* the Sacrament of the Body and Blood of *CHRIST*, that is, of his *Death.* The

The only *true* and withal *neceſſary preparation* therefore for our duly and frequently celebrating the Lord's-Supper, is ſuch a *Faith* in *CHRIST*, the Mediator of the new Covenant, as works in us a firm, *effectual reſolution* of living according to his *Laws*, in *hopes* of obtaining that *remiſſion* of ſin, and that *eternal life* which he hath purchaſed for thoſe only who thus *believe* and *obey* him: It is a conſtant *care* and earneſt *endeavour*, *to live always in all good Conſcience towards GOD, and towards all Men*; or to keep our ſelves always, by the grace of GOD, in ſuch a chriſtian *ſtate* and *temper*, in ſuch an holy *diſpoſition* and frame of *mind*, and in ſuch a ſteady courſe of a life led in all *godlineſs* and *honeſty*, as that we are *ever prepared for*, and can never be *ſurprized* to our diſadvantage by the *moſt ſudden death*.

Now as no man can be truly ſaid to be *a wiſe and faithful ſervant*, but he who thus *waits for his Lord*, and who *loves his appearing*; ſo every true friend of *CHRIST*, who is careful to *do whatſoever he commands him*, cannot but be at all times both duly *prepared*, and *willing*, upon all opportunities that offer, to approach the Table of his Lord.

For, in this Sacrament, all the *grounds*, *reaſons*, and *motives* of our *Faith* and *Hope* in *CHRIST*, and of our *love* to our merciful *Redeemer*; and the *aſſurance* of GOD's *love* to us, and of *CHRIST*'s having *laid down* his life to ſave us from our ſins, and from that everlaſting *puniſhment* which they had deſerved, are *repreſented* to our outward *ſenſes*, according to our Lord's own *appointment*; in order the more to *affect* our hearts, and to make more deep and laſting *impreſſions* on our minds, and ſo more ſtrongly to *engage* our *love* and our *obedience* to Him.

And conſequently hereto, all *wiſe* and true *Diſciples* of *CHRIST*, charge themſelves with doing *every day* the *will* of his Father, and with ſeeking his Kingdom and his Righteouſneſs in the firſt place. They do every day repeat in their *private* devotions, (and in *publick* too, where they can have opportunity,) and alſo *exerciſe* upon all juſt occaſions, *Acts* of *Repentance*, and of *Faith*, and of *Hope* in CHRIST, and of unfeigned *love* to their bleſſed Redeemer, and to all their Chriſtian *Brethren*: All which graces do *influence* and govern their whole *lives*, and make them

them all of a piece, *holy*, unreproveable, and *acceptable* to GOD, thro' the mediation of his well-beloved *Son*.

And thus when we remember the *Death* of CHRIST, and the *Salvation* he hath thereby wrought for us, and the *ſetting up* our Religion by our Lord at his Death, as often as we receive the holy Sacrament, all our *joy* and thankfulneſs muſt center at laſt, in our *living*, by the grace of GOD, according to our *Religion*.

Nor can there be any other *available preparation* for the Thankſgiving in the *Lord's-Supper*, but a full *preparation* or diſpoſition of mind, and a firm *reſolution*, together with a ſincere actual *endeavour* to *live* according to that Religion, the *ſetting up* of which, by the *Son* of GOD at his *Death*, we do thus commemorate. And they who thus do *celebrate* the *Lord's-Supper* at any time, are in no *danger* of eating and drinking *unworthily*.

Let us therefore, (*generally* ſpeaking, and as our particular circumſtances may require and allow,) ſome time before we come to this Sacrament, retire from the World, and take into our moſt ſerious conſideration what our

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Religion is, and what our lives have formerly been, and what they now are; and then let us take all *pains* neceſſary for the bringing our *minds* to this determination, that our *lives* ſhall be hereafter ſuch as our *Religion* is; and particularly in thoſe inſtances in which they have been otherwiſe.

To this purpoſe, let thoſe eſpecially whoſe more imperfect ſtate, and leſs ſteddy conduct in their Chriſtian courſe makes it more needful and expedient, read and ſtudy, apply and ſettle in their Souls ſuch truths of GOD, natural and ſupernatural, as may, by the *impreſſions* they make, reconcile the *temper* of their ſpirits to the *rule* of our Religion; and prevail with them to walk worthy at all times, and in all caſes, of that high and holy *calling* wherewith GOD hath *called* us. And with this *diſpoſition* of mind, made *actual* and lively by foregoing *religious exerciſes*, let us come to the *celebration* of the Lord's-Supper, and have *communion* with all thoſe who belong unto the Church of GOD in CHRIST.

But without this always *neceſſary* and ſtanding *Preparation* of a Chriſtian *temper* and *courſe* of life, or walking in the

the *fear* and in all the *Commandments* of GOD; that is, *walking after the Spirit, not after the Fleſh, being led* and governed by that *Spirit of GOD which dwells in us*, and whereby we are *the Sons of GOD*; all thoſe methods and *ſet forms* of Devotion and preparatory *Exerciſes*, which they who receive moſt *ſeldom*, lay ſo much ſtreſs upon, (and yet ſoon return to their former evil lives,) will avail us nothing at all.

All theſe, I ſay, (however *uſeful* they may be to ſincere Chriſtians) are but poor miſerable *ſhifts* and devices, wherewith ſuch men lull their *Conſciences* aſleep, and ſo abuſe themſelves to their inevitable *ruine*, unleſs they awaken from ſin, and recover out of this *ſnare* of the Devil, and bring forth fruits meet for *Repentance* by the amendment of their lives. So true is that judgment of a pious Father, (St. *Ambroſe*) *He that lives not ſo as that he may be fit to receive every day, is not fit to receive once in a year.*

To which we may add that terrible reflexion of an eminent Divine among the firſt Reformers from the Errors of the Church of *Rome*, viz. *That cuſtom which enjoins Men to communicate once every*

every year, (as if that were ſufficient) is moſt certainly an invention of the Devil. Which Paſſages deſerve to be well and often conſidered by all thoſe who can content themſelves with that great *indifferency*, and ſeeming *formality* in obeying this command of CHRIST, or in a *cuſtom* very like to it.

And therefore every ſuch *ſervant of ſin*, every one whoſe Conſcience *condemns* him as living in any ſinful courſe, or lying under the guilt of any *known ſin* unrepented of, and not actually *forſaken*, uſually in effect *excommunicates* himſelf by an *habitual neglect*, if not *contempt*, of a plain command of CHRIST: Or, if he comes ſometimes to our Lord's-Table, out of *cuſtom or formality*, at ſome of the great Solemnities; or out of ſhame, or *fear of being taken notice* of by others; or for any *ſecular deſign* or advantage; or even to appeaſe *that little Conſcience* he has left, but ſtill comes without *reforming* his temper, or *amending* his life, he there eats and drinks *judgment*, or farther *condemnation* to himſelf.

That is, ſuch a Man provokes GOD to *puniſh* him for *profaning* that holy Ordinance, by coming to it without

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examining himſelf whether he be in the *Faith*; viz. whether he ſo *repents* of his ſins, and ſo *believes* the Goſpel, as that he ſtedfaſtly *reſolves* to obey CHRIST in all things for the time to come: Or rather, (which is much to be feared) knowing that he neither *ſo believes*, nor *ſo repents*, as not to be much more like *to return* after that Solemnity is over, to his *former ill courſes*, as he hath done at all other times.

But, as they who *live* in any known *ſins* ought to *repent* of, and to *forſake* all their ſins in good earneſt, and to *amend* their lives before they come to the Lord's Table; ſo they who take care to live as CHRIST requires, in ſome other things, and yet *obſtinately* or *careleſly* perſiſt in the conſtant *neglect* of this command, ſo *plainly* delivered, ſo *univerſally* owned, and ſo *univerſally* practiſed in the *Church* of CHRIST in all Ages, live in a *wilful* ſin: And conſequently they are in a *ſtate* wherein there is no *Salvation* to be had, according to the *judgment* of ſeveral pious and learned Divines of our Church, *viz.* Biſhop *Patrick*, Biſhop *Beveridge*, Doctor *Aſheton*, Doctor *Scot*, &c.

For,

For, how can he pretend to love CHRIST, or to have a *due ſenſe* of his ſufferings for him? Or how can he hope to be *ſaved* by CHRIST's Death and Paſſion, who refuſes to obey him in ſo eaſie an inſtance, and withal, ſo plain and *poſitive a command* as is this, *viz.* to *commemorate* that *amazing love* of his Redeemer in that manner which he himſelf hath *expreſly ordained?*

Or, how can he ſo much as deſign or *deſire* to attain that meaſure of *holineſs*, which may fit him for the *enjoyment* of GOD in Heaven, who *deſpiſes*, or at leaſt careleſly and conſtantly *neglects* one of the moſt *effectual means* of ſanctification which the *wiſdom* of GOD hath thought fit to *appoint* for the confirmation and *increaſe* of our *Faith*, and our *Hope*, and our *Love* to GOD, and to all our Chriſtian Brethren?

For the *frequent* and *due* celebration of this Sacrament, *keeps up* a conſtant and lively *ſenſe* of Religion upon our minds; makes us to *hate ſin*, and *to love* GOD above all things; *procures us* more *grace* and more ſtrength to reſiſt all *Temptations*, and to *mortifie* all *worldly* and carnal *deſires*: It *refines* and ſpiritualizes our *affections*; *ſanctifies* our

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natures; *gives* us ſolid *peace* and joy, in a ſenſe of GOD's love to us in the *Pardon* of our ſins; and thus prepares our *Souls* for the ſociety of *Saints* and Angels, for ſeeing our *bleſſed Lord* in all his Glory, and for unſpeakable *Happineſs* in the preſence and kingdom of GOD to an endleſs *duration*.

From all which conſiderations, a judicious and learned Prelate of our Church concludes, *That whoſoever he be that hopes for mercy at that dreadful day, without a careful performance of this Duty, is a preſumptuous Perſon, and vainly expects it.*

And indeed, our Lord having made *our doing this in remembrance of him*, a ſolemn *Badge* of our Chriſtianity, and a *Pledge* to aſſure us of his Love, and of the *intereſt* we have in him, and in that *new Covenant* made in his Blood ſhed for the Remiſſion of our ſins; and moreover, having *Himſelf* appointed this Sacrament as one of thoſe *means of Grace*, in and by the due uſe of which, we may receive farther *communications* of the holy Spirit from Him; a profane *Contempt*, or an habitual *wilful neglect* of this his expreſs command, (in all thoſe at leaſt who are duly

duly inſtructed in, and admoniſhed of this their *Duty*, as all Chriſtians ought to be) *is in effect*, and by interpretation, a kind of tacit *renouncing* the Religion of CHRIST, and all *intereſt* in his Death and Paſſion. *O that Men were wiſe, that they underſtood this, that they would conſider their latter end*, Deut. xxxii. 29. *Remember this, and ſhew your ſelves Men, bring it again to mind, O ye Tranſgreſſors*, Iſa. lxvi. 8.

If a Man do not ſo lead his Life, that he may approach to the Sacrament of the Lord's-Supper every Month, nay, every Week, nay, every Day, if there be Occaſion, I am afraid that he doth not live ſo as to be fit for it, tho' he comes but once in a Year, or but once in Seven Years. *Archbiſhop* Sharpe.

Nothing leſs than that which will fit a Man for Death, can fit him for the Sacrament of the Lord's-Supper.

FORMS

FORMS of PRAYER, &c.

To be uſed

Before, At, and After the Celebration of the LORD'S-SUPPER.

Prayers to be uſed before Receiving.

They may be uſed alſo in the CHURCH, *before the Office begins, or whilſt others are Receiving.*

I Come to Thee, O Lord my GOD, from whom are the preparations of the heart, and the good diſpoſition of our minds for thy worſhip and ſervice. Fit me, I pray Thee, and all thoſe who ſhall approach thy holy Table, for theſe ſolemn Duties, by an hearty

hearty contrition for our ſins, and a ſincere reſolution to do better for the time to come.

Stir up, I humbly beſeech Thee, ſuch pious affections and diſpoſitions in all our Souls, and fill our minds with ſuch holy meditations, as are ſuitable to this occaſion. Accept of the expiation which thy Son hath made for all our tranſgreſſions, by the ſacrifice of himſelf, as of a Lamb without blemiſh.

Grant to us all ſuch a ſenſe of our ſins, and of the ſufferings of our bleſſed Saviour for them, as may affect our hearts with a deep ſorrow for our ſins, and an eternal hatred and diſpleaſure againſt them; and may effectually engage us to love him, and to live to him, who died for us, JESUS CHRIST, our bleſſed Saviour and Redeemer.

Cleanſe us, O Lord, from all filthineſs of fleſh and ſpirit, that we may be meet gueſts for thy holy Table, and may be real partakers of thoſe bleſſings and benefits which are repreſented in the ſacrament of CHRIST's body and blood.

Strengthen, O GOD, all good reſolutions in us. Enable us by thy grace

grace faithfully to perform the conditions of that covenant, which we made in our Baptiſm, and do intend to renew in this holy Sacrament, by dedicating our ſelves entirely, and for ever, to the Service of our bleſſed Redeemer, who hath loved us, and waſhed us from our ſins in his own blood. To him be all honour and glory, thankſgiving and praiſe, love and obedience, for ever and ever. *Amen.*

An Exerciſe of Repentance.

MOST gracious GOD, and my moſt merciful Father, I proſtrate my Soul at thy footſtool, moſt humbly acknowledging, to thy glory and my own ſhame, that notwithſtanding the goodneſs of thy commands, in keeping of which there is great reward; notwithſtanding the declarations of thy wrath againſt all ungodlineſs and unrighteouſneſs of Men, eſpecially of thoſe who hold the truth in unrighteouſneſs; notwithſtanding thy gracious offers of reconciliation in CHRIST JESUS to all penitent Sinners, I have very often and in many kinds ſinned againſt Thee.

I have

I have groſly neglected and abuſed my ſelf; and I have abuſed thy patience and long-ſuffering towards me. The many ſins I have committed do teſtifie againſt me; and my own heart condemns me.

I have ſinned contrary to the admonition of my conſcience, and to the conviction of my judgment, preſuming to do what Thou haſt forbidden, and neglecting to do what Thou haſt commanded. [*Here particular Sins may be mentioned.*]

I have neither loved Thee, my GOD and my Father, with that ardency of affection; nor have I worſhipped Thee with that profound humility, with that attention and devotion; nor have I ſerved Thee with that zeal for thy glory, nor yet with that diligence, and care, and conſtancy, that I ought to have done; nor have I made all that uſe I ought of thoſe advantages and opportunities of promoting the good of others, and of working out my own Salvation, which Thou haſt been pleaſed to put into my Hands.

I have lived contrary to the obligations I am under from nature and from

from grace; and contrary to the profeſſion I have made of virtue and of chriſtianity; contrary to my duty and to my hopes; forſaking Thee, and my own Mercies.

All this I call to mind with ſorrow of heart, and with repentance unfeigned, upon the moſt ſerious conſideration; being ſatisfied concerning the excellency, reaſonableneſs, and neceſſity of piety and holineſs, and the great unreaſonableneſs of all vice and ſin; and reſolving from henceforth, in ſubſerviency to Thee, and by the aſſiſtance of thy holy Spirit, to ceaſe to do evil, and to learn to do well, according to the doctrine of JESUS CHRIST our Saviour. *Amen.*

A Deprecation of Puniſhment.

O Moſt great GOD, the Father of our Lord JESUS CHRIST, who haſt aſſured us by thy Son, that Thou wilt pardon and ſave all thoſe who believe, and repent, and obey the Goſpel; and that thy wrath and vengeance ſhall fall on all thoſe who are finally impenitent, and incorrigibly unrighteous.

We

We acknowledge that *we* are obnoxious to that wrath and vengeance, by which Thou mighteſt moſt juſtly, long before this time, have cut off *our* life and our *hope*, and have conſigned *us* to a portion in eternal death. Thou mighteſt have given *us* over to the torment of a guilty conſcience, and to the dominion of ſin, and to a reprobate mind; and have made *us* miſerable in this world, and in the other.

Make us and all Chriſtians, we pray Thee, deeply ſenſible of the great evil of our manifold ſins and high provocations, and work in us a hearty contrition for them. And then be Thou pleaſed, according to thy tender mercies, to pardon all our tranſgreſſions, for the ſake of our bleſſed Saviour and Redeemer, who ſhed his Blood upon the Croſs for the remiſſion of our ſins, and who hath promiſed that Thou wilt give us all thoſe things which we ask of Thee in his Name.

For, O Lord, there is mercy with Thee that Thou mayeſt be feared; and Thou deſireſt not the Death, but the converſion of a ſinner; and Thou art long ſuffering, not willing that we

we ſhould periſh, but that we ſhould come to repentance and be ſaved.

Let that patience and goodneſs of thine, which allows us farther time for the reformation of our lives, and for the renovation of our nature, be accompanied with ſuch gracious influences of thy holy Spirit, that in dependence upon Thee, who workeſt in us both to will and to do, we may work out our own Salvation with fear and trembling; that being ſucceſsful through thy gracious aſſiſtance in recovering thy divine image, our reconciliation to Thee may be a pledge and evidence of thy reconciliation to us; and that we may eſcape the conſummation of miſery in the other world, by an hearty repentance for all our paſt ſins, and amendment of our lives.

Suffer us not again to provoke thy indignation, by revolting to our former ſins, or conſenting to any other; but grant that being faithful unto the death, we may be delivered by our bleſſed Saviour from the wrath to come; and may attain to the crown of life, which is eternal in the Heavens, for JESUS CHRIST his ſake.

A Thankſgiving for JESUS CHRIST, *and Salvation by Him.*

MOST bleſſed and glorious Lord GOD, the Author of our Beings, and the Father of our Spirits; we thy Creatures and Servants, whom Thou haſt taken into a ſpecial relation to thy Self through JESUS CHRIST, making his Diſciples the adoption of thy grace, do preſent our grateful acknowledgments, for that Thou haſt manifeſted thy ſelf in our fleſh, and nearly united thy ſelf unto our nature in thy only begotten Son.

We bleſs Thee for the glorious deſign of the incarnation of the WORD, which in the beginning was with GOD, and which was GOD, in order to the reconciliation and ſalvation of Men; and for that ſatisfaction Thou haſt received by our Lord's obedience to the death, thereby atonement being made for ſin, and ſuch vindication of the honour of thy Name, Laws, and Government, that Thou doſt, thro' his blood, encourage the repentance of ſinners by the aſſurance of pardon.

Lord, what is Man, that Thou art mind-

mindful of him, and the Son of Man, that Thou ſhouldeſt ſo regard him, as to cauſe the Eternal WORD, thy only begotten Son, to become the Son of Man, that we might become the Sons of GOD.

Let the conſideration of the divine authority which our bleſſed Saviour hath over us, as our Lord and our King, our Lawgiver, our Saviour, and our Judge, influence our whole Souls into a compliance with him, according to the relation he ſtands in unto us; that we may ſubmit to his laws, follow his example, confide in his ſalvation, and may provide to give an account of our ſelves at his Tribunal.

Never ſuffer us to forget him who loved our Souls unto the Death, and whoſe blood is the price of our Redemption; and let the remembrance of what he has done and ſuffered for us, engage our hearts to love him, and to ſerve him for ever.

Prayers to be uſed before, and at the Time of Receiving.

MOST holy and Almighty Lord our GOD, the Father of mer-

cies, the GOD of peace and comfort, we praiſe Thee for that Thou art pleaſed to vouchſafe to us this happy opportunity to improve our ſelves in chriſtian wiſdom and holineſs, and to make the neareſt approaches to thy divine Majeſty.

Help us, we pray Thee, to draw nigh to Thee at thy holy Table, with the greateſt humility and devotion of Spirit, and there to receive the renewed pledges of thy love, to our very great increaſe in Faith and in Hope, and in love to Thee our GOD, and to all the world.

O fill us, we pray Thee, with a lively and ſtrong ſenſe of thy bounteous goodneſs, which hath been ſo many ways expreſſed towards us. Fill us with pious diſpoſitions to receive more of it, according to thy precious promiſes made to us by CHRIST JESUS.

Stir up in us ſuch thankful acknowledgments to Thee, ſuch hearty reſolutions to obey Thee, ſuch earneſt deſires and longings to partake more and more of thy divine nature, ſuch love, delight, and joy in well doing, that our Souls may be lifted up to that glorious place where our dear Saviour is;

and

and we may comfortably expect, and be truly prepared for a bleſſed tranſlation thither at the great day of his appearing.

WE lift up our Souls to Thee, our GOD, humbly imploring thy bleſſing upon us, and thy gracious aſſiſtance of us in the holy Action we are now about. Forgive whatever Thou ſeeſt to be amiſs in any of us thy ſervants; and accept of our ſincere deſire to perform an acceptable ſervice to Thee, thro' JESUS CHRIST. Bleſſed be GOD for his unſpeakable gift, his dearly beloved Son JESUS CHRIST, in whom we have redemption thro' his blood, even the forgiveneſs of ſins.

Another.

BLeſſed be the Father of our Lord JESUS CHRIST, who hath cauſed his Son (the habitation of the moſt High GOD, in and by whom he manifeſts and communicates himſelf to the children of men) to be born, and to live, and to die for us, and to riſe again, and to aſcend into Heaven, that

he might be the Author and the pattern of our Religion and of our Happineſs, our Lord and our King, our Lawgiver, our Saviour, and our Judge.

Bleſſed be GOD, that the Kingdom of Heaven is come, and that the moſt perfect ſtate of Religion is ſet up, at and by the death of our Lord JESUS CHRIST; whoſe death is the great propitiation, and whoſe blood is the blood of the New Teſtament or Covenant, by which we are obliged to repentance and the obedience of a holy life, and by which we are aſſured of the forgiveneſs of ſins, and the reſurrection to a happy immortality.

May the remembrance and conſideration of the death of CHRIST prevail with us all to live religiouſly, that our Souls may live for ever.

I eat this in remembrance of JESUS CHRIST, my moſt gracious Redeemer, and of his dying on the Croſs for me; and bleſſed be the glorious Name of GOD for ever, for our Religion, and for our ſalvation by JESUS CHRIST.

I drink this in remembrance of JESUS CHRIST, my moſt gracious Redeemer, and of his dying on the Croſs for me; and bleſſed be the glorious Name

Name of GOD for ever, for our Religion, and for our ſalvation by JESUS CHRIST.

I thus commemorate the obligation my Soul is under by way of a covenant with GOD, which is eſtabliſhed by the blood of his Son; and I renew the dedication of my ſelf, ſoul and body, to his ſervice, for which I was created at firſt, and to which I am created a-new in CHRIST JESUS, and by his Religion.

Bleſſed be GOD for diſcharging the conſciences of Men from the burthen of *Jewiſh* Ceremonies; and for ſecuring the Religion of Men againſt the depravations of Idolatry and Superſtition, by ſetting up the Religion of CHRIST; in which there is the moſt compleat repetition of the *rules* and *meaſures*, of the *principles* and *reaſons* of virtue and righteouſneſs; and the moſt glorious *ſubſtance* of all the *ancient types* in our Lord JESUS, who is *the divine medium*, means or way of our addreſſes to GOD, and of GOD's communications to us.

Prayers to be uſed after Receiving, at home; or in the Church, whilſt others receive.

I Praiſe and magnifie thy great and glorious Name, O Lord my GOD, for the bleſſed opportunity afforded to us this day, of commemorating thy infinite goodneſs and mercy to us and to all mankind, in ſending thy only Son into the world to take our nature upon him, to ſubmit to the infirmities and miſeries of it, to live amongſt us, and to die for us; and that to preſerve the memory of this great love and goodneſs of thine to us for ever in our hearts, Thou haſt been pleaſed to appoint this bleſſed Sacrament for a ſolemn remembrance of it.

Grant, O Lord, that we may faithfully keep and perform that holy Covenant which we have this day ſo ſolemnly renewed and confirmed in thy preſence, and at thy Table. Let it be an eternal obligation upon us to perpetual love and obedience to Thee. Let nothing ſeem hard for us to do, or grievous for us to ſuffer for thy ſake, who, whilſt we were ſinners, and enemies

mies to Thee, lovedſt us ſo as never any Man did his friend.

Grant that by our frequent and thankful remembrance of the Death and Paſſion of our Lord in this his own Inſtitution, and by all other our ſolemn addreſſes made to Thee, according to thy will, there may be conveyed to our Souls new ſpiritual life and ſtrength, and ſuch a meaſure of thy grace and aſſiſtance, as may enable us to a greater care of our duty for the future; that we may henceforth live as becomes the redeemed of the Lord, even to him who died for our ſins, and roſe again for our juſtification, and now ſits on the right hand of the throne of GOD, to make interceſſion for us.

Another.

LORD, I am not my own, but am bought with a Price, even the precious blood of thy deareſt Son, that I ſhould no longer live unto my ſelf, but unto him who died for me; and ſhould glorifie GOD in my body and in my ſpirit, which are GOD's. I conſent to that moſt gracious covenant which is eſtabliſhed by the blood of JESUS CHRIST; and I here renew

the dedication of my ſelf, ſoul and body, to thy ſervice, according to the doctrine, and after the example of my bleſſed Saviour.

Bleſſed be the Mediator of that new and better covenant, which is eſtabliſhed with better promiſes, and hath brought in everlaſting righteouſneſs, and a better hope, by which we draw nigh unto GOD with a true heart, and aſſurance of Faith.

Grant, we pray Thee, that the doctrine of CHRIST, which is the word of eternal Life, may never depart from our Minds, nor his law out of our Hearts; but that living always under the power of divine truth, we may be made partakers of a divine nature, and become meet for thoſe regions of bliſs and glory, where nothing but what bears the image of GOD can dwell.

Create, O GOD, and quicken ſuch apprehenſions of thy goodneſs to us in our Souls, as may never die nor decay; but may be in us a continual ſpring of religious life and motion; that the ſame mind may be in us which was in CHRIST JESUS, and we may live on earth as if CHRIST lived in us; that ſo we may be qualified for,

and

and aſſured of living with him for ever in the neareſt approaches unto, and moſt bleſſed communion with GOD; in whoſe preſence is life, and at whoſe right hand are pleaſures for evermore. *Amen.*

Another.

BLeſſed GOD, who haſt made us for thy ſelf, and for happineſs, by the knowledge, and love, and ſervice, and enjoyment of thy ſelf; grant, we humbly pray Thee, that theſe our addreſſes unto Thee may enlarge, excite, and quicken our due regard to, and our veneration of thy Majeſty; increaſe our love of Thee, and make us long more earneſtly for the moſt perfect, uninterrupted, and eternal communion with Thee in Heaven.

Grant that we may never reſt in the means, without attaining the end; but that all theſe religious exerciſes may have their full effect, for the renovation of our natures, and for the reformation of our lives; that we may become every day more holy, by the practice of holineſs in all its inſtances; and more like unto Thee, our GOD, by imitating Thee in Truth, Righteouſ-

neſs

neſs and goodneſs, thro' JESUS CHRIST our Lord. *Amen.*

Another.

O Holy JESUS, who cameſt down from Heaven, and wert pleaſed to pay that dear ranſome on the Croſs for us, on purpoſe that Thou mighteſt redeem us from all iniquity, and *purifie unto thy ſelf a peculiar People zealous of good works*; we beſeech Thee to write thy law in our hearts, that moſt excellent divine law of thine, that we may ſee it, and do it; that we may know Thee, and the power of thy Reſurrection, and may expreſs it in turning every one of us from his iniquities.

Grant, we pray Thee, that we may no longer flatter our ſelves with a formal external ſerving Thee, with being hearers of thy Word, partakers of thy Sacraments, profeſſors of thy Truth, or teachers of thy Will; but that we may labour to join to theſe an uniform faithful obedience to thy whole Goſpel; a ready cheerful Subjection to thy Kingdom: That Thou mayeſt rule and reign in our Hearts by Faith; and that we *being dead unto Sin, and living unto Righteouſneſs*, may *have our fruit unto holineſs*.

Grant

Grant that we may *grow in grace, and in the* practical *knowledge* of Thee *our Lord* and Saviour *JESUS CHRIST:* Grant, that perſevering unto the end, we may all attain to that glorious End, and Reward of our Faith, the fruit of our Labours, the perfection of our Charity, and the Crown of our Hope, an everlaſting bleſſed Life of love and holineſs with Thee, O moſt gracious Redeemer; to whom with the Father and the holy Spirit, one infinite Majeſty, we do moſt humbly aſcribe all Honour, Glory, Power, Praiſe, Might, and Dominion, for evermore. *Amen.*

A Prayer for the Divine Aſſiſtance.

To be uſed in the Evening after the Receiving of the Holy Sacrament.

It may alſo be uſed on every Lord's-Day; *and on all other Days of the Week.*

O Lord my GOD, I have ſworn, and am ſtedfaſtly purpoſed to keep thy righteous Judgments: But I know that I am able of my ſelf to do nothing that is good, and thoſe Temptations which I meet with will certainly overcome me, unleſs Thou, O Lord,

Lord, doſt ſeaſonably interpoſe the Aſſiſtance of thy Grace. Do Thou perfect, I humbly pray Thee, thy ſtrength in my weakneſs; for in Thee only is my Truſt, and I lift up my Soul unto Thee.

O my GOD, Thou haſt promiſed to give thy holy Spirit to all thoſe who ask it; behold I do moſt humbly, moſt heartily, and moſt earneſtly beg of Thee, that Thou wouldeſt be pleaſed to fulfil this thy gracious Promiſe, in vouchſafing me that holy Spirit which I pray for; to purifie my Nature; to ſtrengthen my Weakneſs; to comfort me in my Troubles; to rectifie mine Errors; to lead me into all Truth; to ſuccour me in all Temptations; to adviſe me in all difficult caſes; and to aſſiſt me in all the parts of my Duty.

Grant, O Lord, that all my Paſſions may be ever directed and governed by the Laws of Religion and of Reaſon; that all the good Inclinations Thou giveſt me, may be yet more lively, ſtrong, and vigorous; that I may love and delight in the Things which Thou commandeſt, and may above all things prize and deſire thoſe which Thou doſt promiſe; and that I may ever here-

hereafter live in the Fear and Love of Thee, and in a conſtant, ſincere, and univerſal obedience to all thy righteous Laws.

Grant, I humbly pray Thee, that by the conſtant influence of thy Grace, my Religion may become my improved Nature; and that nothing from without or within me may hinder or diſcompoſe my Duty. Suffer me not to account thy ſervice of any kind whatever a Trouble, or thy Worſhip a Burthen or a Loſs: But grant that I may eſteem it my greateſt Honour, Privilege, and Happineſs, to attend upon Thee in thy Houſe of Prayer; and to pray to Thee, and to praiſe Thee, both with my Family, and in my Cloſet: And that I may zealouſly employ all holy opportunities of doing and of receiving good.

I humbly beg, O my GOD, a double Portion of thine inviſible Aid againſt all thoſe Sins which I am moſt expos'd to, and wherein will lie my greateſt Danger of falling; [*here particular Sins may be mentioned*] and againſt all other my evil Inclinations, or Affections, and Infirmities. Hold Thou up my goings in thy Paths that my Footſteps ſlip not;

work

work in me that victorious Faith by which I may overcome the World, and the Devil, and my own corrupt Nature. Let thy Grace at all times direct and aſſiſt me, and ſo govern all my thoughts, words, and actions, that they may be unreproveable in thy ſight.

Teach me ſo to take heed to my ways, that I ſin not with my Tongue. And give me the Grace, I humbly pray Thee, to keep my Heart with all diligence; to accuſtom my ſelf with a watchful Care and Attention, always to examine and to diſcern the very firſt Motions of my Soul, and immediately to approve, or to condemn and reject every Thought as ſoon as ever it ariſeth in my Heart; that ſo I may gladly cheriſh all good Motions and Reſolutions, as coming from thy good Spirit; and that I may not only abhor and preſently extinguiſh all irreligious, impure, ſenſual; all proud, or covetous, or uncharitable; all evil thoughts whatever, as the Roots of all Sin; but that I may alſo forthwith baniſh all vain, fooliſh; and unprofitable thoughts or imaginations out of my Mind.

Do Thou ſupply, O my gracious Father, by thy boundleſs Mercy, all the defects

defects in my duty; and that I may ſtill ſerve Thee better, aſſiſt me more and more with all the graces of thy holy Spirit. Shew me thy Ways, O Lord, and teach me thy Paths. Lead me forth in thy Truth, and learn me true Underſtanding and Knowledge, that I may never, by wilful and affected Ignorance, or for want of due Care to know thy Will, much leſs out of choice and with deliberation, offend thy divine Majeſty; nor yet by a careleſs, unguarded Spirit, by a drowſy Inadvertency or Inconſideration, be ſurprized into the Commiſſion of any Sin.

So keep and defend me, I moſt humbly pray Thee, from all evil, and aſſiſt me to all that is good; and ſo guide me here with thy Counſels in all my Ways, that Thou mayeſt hereafter receive me into thy everlaſting Reſt and Glory. All theſe Mercies I moſt humbly and earneſtly beg of Thee, in the Name, and thro' the alone Merits and Mediation of thy Son, and my bleſſed Saviour JESUS CHRIST, ſaying as he hath taught us, *Our Father*, &c.

A Prayer which may be uſed in a Family, or by a ſingle Perſon, every Day, both Morning and Evening.

O Lord our GOD, and our moſt merciful Father, we proſtrate our Souls before Thee in the humbleſt Adoration of thy incomprehenſible Majeſty, of thy infinite Wiſdom, Power, and Goodneſs, who art the great Author of our Being, and of all the good we enjoy or hope for.

We moſt earneſtly beſeech Thee, to pardon all our either careleſs and negligent, or wilful Tranſgreſſions of thy juſt and holy Laws, for the ſake of our moſt gracious Redeemer; who ſhed his Blood on the Croſs for the Remiſſion of our Sins, and who hath promiſed that Thou wilt give us all things which we ask of Thee in his Name.

For his ſake, we moſt humbly pray Thee, to pour forth thy holy Spirit into all our Hearts; to renew and ſanctify our Natures; to govern our Paſſions; to teach, and to help us to know, and to do thy holy Will in all things; to love Thee, the Lord our GOD, above all things, and to love our Neigh-

Neighbours as we do our ſelves; and by aſſiſting us to all that is good, and keeping us from all evil, to preſerve us to thy heavenly Kingdom.

We praiſe Thee, O GOD, for all thy great and manifold Mercies vouchſafed to us and to all Mankind; above all, for that aſtoniſhing Love in giving thy Son to redeem us from that eternal Death which our ſins had deſerved, by his dying for us, and from the Power of ſin by his word, and by his holy Spirit dwelling in us.

We bleſs Thee, that Thou art pleaſed ſtill to continue to us the gracious Light and Comfort of thy holy Goſpel; and all thoſe Means of Grace and Hopes of Glory, notwithſtanding all our Provocations; humbly beſeeching Thee to give us Grace to walk worthy of our high and holy calling, by an unblameable, exemplary Converſation in all Piety, Sobriety, Righteouſneſs, Humility, and Charity.

Be gracious to all Mankind, by making thy ways and thy Son known upon the Earth, and thy ſaving health unto all Nations: Bleſs, preſerve, and defend, unite and ſanctify thy holy Catholick Church, and in particular that

part

part of it which Thou haſt planted in theſe Kingdoms: And grant that all who are called by the name of CHRIST, may live as thoſe whom he hath redeemed from all Iniquity, and purified unto himſelf to be a peculiar People zealous of good works.

Support, comfort, and relieve all who are in any Miſery or Diſtreſs; ſanctify their Afflictions to them, and give them a joyful Deliverance out of all their Troubles. Bleſs all our Relations and Friends, giving them and us the Grace to make it our chief care to ſeek thy Kingdom, and to make our Calling and Election ſure.

Direct and bleſs, we pray Thee, thy Servant our Sovereign; his Counſellors and his Miniſters; all whom Thou haſt ſet over us in Church or State; enable and diſpoſe them, by thy Aſſiſtance and Grace, ſo faithfully and conſcientiouſly to diſcharge the great Truſt Thou haſt repoſed in them, as may make moſt for thy Honour and Glory, for the Eſtabliſhment and Increaſe of thy true Religion, and for the Peace and Welfare of this thy Church and People.

Here uſe the general concluding Prayer, We praiſe Thee, O GOD, *&c.* *The*

The promoting the Honour and Glory of GOD to his Power, and ſecuring his own Eternal Happineſs, being every ſincere Chriſtian's chief care and ſtudy, he muſt, for that reaſon, make conſcience of frequenting the daily publick Worſhip, *and the bleſſed* Sacrament of the Lord's-Supper; *in both which GOD is more apparently and more ſolemnly* honoured *and* glorified, *than in any* private *Addreſſes made to Him.*

At coming into the Church.

HELP us, we pray Thee, O Lord, to worſhip Thee in Spirit and in Truth, with all due Reverence and Attention, with Humility and Devotion; that ſo we may offer up unto Thee an acceptable Sacrifice of Prayer, and Praiſe, and Thankſgiving; and that we may obtain all thoſe Bleſſings which we pray for, thro' the Mediation of our bleſſed Redeemer.

After

After the Service is ended.

BLeſſed be thy Name, O Lord, for giving us this opportunity of worſhipping Thee in thy Houſe of Prayer. Pardon, we moſt humbly pray Thee, all our Failings and Imperfections, and graciouſly accept of us and our Services, in and thro' thy Son, and our bleſſed Saviour JESUS CHRIST our Lord.

And grant that we may take due care to adorn the open profeſſion which we make of thy Service, by our [daily] frequent attendance on Thee in the publick Worſhip, with a more holy, unblameable, and exemplary converſation.

This may conclude any one of the Seven Forms of Prayer for Families, or particular Perſons, either in the Morning, or at Night.

WE praiſe Thee, O GOD, that Thou haſt mercifully preſerved us the [ ] paſt; moſt

moſt humbly beſeeching Thee to take us, and all Chriſtians, into thy care this [ ]; to keep and defend us from all evil. And help us, we pray Thee, to live always under ſuch an awakened ſenſe of thy Omnipreſence, and ſuch an awful apprehenſion that Thou art about our path, and about our bed, and ſpieſt out all our ways, that we may never think or deſign, that we may never ſpeak or do any thing whereby we may ſin againſt Thee our GOD, againſt any of our Brethren, or againſt our own Souls, and grieve thy holy Spirit, whereby we are ſealed unto the day of Redemption. All which Mercies we do moſt humbly and earneſtly beg of Thee, in the Name and through the Mediation of thy Son, and our bleſſed Saviour JESUS CHRIST, ſaying as he hath taught us:

OUR *Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive*

give us our Treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into Temptation; But deliver us from evil: For thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.

FINIS.

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